

THE
Catholic Scripturist :
OR, THE
P L E A
OF THE
ROMAN CATHOLICS.
S H E W I N G

The Scriptures to hold the Roman
Faith in above forty of the chief
Controversies now under debate.

Rom. XVI. 17.

*Now I beseech you, Brethren, mark them which
cause divisions, and offences, contrary to the
Doctrine which ye have learned, and avoid
them.*



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THE
P R E F A C E
Of the A U T H O R.

NOW I beseech you Brethren mark those which cause divisions, and offences, contrary to the Doctrine which ye have learned, and avoid them, [Rom. xvi. 17.] These words were the words of God, and of truth, as well in the year 1517 as at this present year. Had any good Christian spoken these words in that foresaid year 1517, all who had heard them, could have made no other sense of them, but that they were forewarned by them both to *mark* and to *avoid* all Authors of divisions and offences contrary to the Doctrine which they had learned : Yet, as then, there was not any good Christian, unless you will account them for such, whom you yourselves acknowledge to have maintained gross Heresies, who did not believe, and profess the *Roman Faith*. This was the *Faith and Doctrine* which they had learned. Wherefore, when in that year Luther first appeared, causing *divisions and* *fences*, contrary to the *Doctrine* which they had learned, all were bound by the advice of the Apostle, to *mark*, and *avoid* the said *Luther*, and all his adherents and followers.

2. But the World then no less addicted to old Vices, than to new Doctrines, did shut their Ears to this advice of the Apostle, and did open their arms to embrace that which was, in so very many Points, *contrary to the Doctrine which they had learned*. And the misery is, that all those new teachers, which ensued in whole swarms, though they all taught *contrary to what they had learned*, yea, and the one contrary to the other, yet all pretended to teach nothing but Scripture rightly understood, which they all affirmed not to have been rightly understood, for the foregoing thousand years, in such points as then they began to question: Yet with the same breath, they said, that in all those several Points, in which they contradicted the former doctrine, and by doing so caused so great *divisions and offences*, they did affirm only that to which they were enforced by evident, manifest, and most clear Texts of Scripture. Which was to say that, for the precedent thousand years, no-body had rightly understood, or at least every body had by word and practice contradicted, evident, manifest, and most clear Texts of Scripture.

3. The good Christians of those Ages, and we who adhere unto them, being in the quiet and peaceable possession of what we had learned, were bound, according to the advice of the Apostle, to avoid those new teachers; and it was sufficient for us to shew they taught *contrary to what we had learned*.

The Preface.

learned, which they themselves confessed to be true, and was too evident to require proof. But because we stood constantly to maintain what we had learned upon this ground, as the Apostle did bid us ; our Adversaries, desirous to bring us from believing to disputing, would be still importunely pressing us to prove, Point by Point, every Point, which we held, by evident, manifest, and most clear Scripture. We well understood that it was their parts, who affirmed all former ages, for some thousand years at least, to have thus grossly erred against clear Scripture, to make good so great, and so scandalous an accusation by producing Texts, in the Points under question, of so manifest, undeniable evidence against us, that their Texts, compared to ours alledged in defence of the same Points, should make the Truth so clear on their side, that all might be forced to confess they had reasoun to revolt, as they did, from all their Ecclesiastical and Civil Magistrates, and to frame also a new body by themselves, wholly, and entirely, both in doctrine and discipline, quite different, yea and contrary to all Congregations, as then, upon the face of the Earth.

4. The exorbitancy of this their proceeding will be unjustifiable when I shall here produce so many, and so loud-speaking Texts, for above forty of those Points which they most disliked in our Religion ; yea it was our holding those Points, for

which, they said, they were enforced to this so unfortunate *a Division*. But how weakly they were enforced upon this account, to cause such divisions and offences, will easily be seen by any impartial eye, which shall attentively peruse on the one side all the Texts, which I shall here alledge for forty-five of those Points, for which chiefly they have caused this division, and on the other, the few and inconsiderable, and a thousand-times-answered Texts, which they bring to the contrary.

5. This then is the Plea of us Roman Catholics, that we, ever since our Ancestors in *England*, were Christians, have held *the doctrine which we have learned, still avoiding those who taught the contrary*. For that we have done this in no fewer than fifty Points, in which we are most accused of Novelty, hath been demonstrated in a late Book entitled *England's old Religion out of Bede's own words*. And though *Bede* had not been, as he was, the most grave, and fam'd Author which ever *England* had; but had been only a *Jack-straw living and writing* before the year 731, that is above 900 years ago, yet to see, in *his words then written*, those fifty Points all held, and all practised in our *England*, when *England's Religion* was at the purest, cannot but abundantly convinces, that we Roman Catholics did then hold, and practise what we hold, and practise now. What is this, but *shold the doctrine we have learned,*

learned, avoiding those who teach the contrary?

6. Yet this is not our whole Plea; for we know it will be objected that what we then learnt was contrary to Scripture; and they must mean clear and manifest Scripture, or else why did they go against the doctrine, and practice which they found agreeing so exactly with the doctrine and practice of *Old England*, as is unanswerably demonstrated in that Book. But we furthermore plead, that in those very Points, in which contradiction, yea and manifest contradiction to Scripture, is objected against us, we have Scripture speaking so fully for us, that no one of those many Religions now tolerated in *England*, can, with any colour of probability, challenge greater evidence of Scripture for their opposite Tenets, than we here produce for our undoubtedly ancient doctrine, and therefore this our doctrine even in this respect, ought in all reason, to be at least as much tolerated as any of those Religions lately sprung up in *England*. - The proof of what I say must rely upon what shall appear to be made good by me in each Point of those forty-five here ensuing.

7. It only remains that I advertise the Reader how impossible it is that I, or any one else, should cite all Texts just in those very words in which he will find them in his *English Bible*; for you have so many several Translations of the *English Bible*, that

whilst I oblige myself to follow one, I shall make sure not to follow the other. I conceived the best expedient, to avoid this difficulty would be to follow always either the very words, or the full sense of that *English* Bible which is most universally received. And in this point I have been so very scrupulous, that I continually admonish my Reader, if at any one time I chance to put down any single Text differing in sense from the *English* Bible, which I have made choice of, as the best Edition of their most received Bible, which is that which was set forth at Cambridge 1635, printed by Thomas and John Buck, Printers to that University, which Bible King James did cause to be set forth *out of his deep Judgment, apprehending how convenient it was, that out of the Original Sacred Tongues, there should be a more exact Translation*, as is said in the Preface of this Translation dedicated to his Majesty.

A H T

A Note to the CATHOLIC READER.

LE^T the Catholic Reader observe, That when we cite the two Books of Samuel, the Text cited will be found in our two first Books of Kings. And when we cite here their two Books of Kings, the Texts will be found in our Bibles in the two last Books of Kings. For our third is their First, our Fourth their Second: So also with them, the Books of Paralip. be called Chronicles; the second of Esdras they call Nehemiah. In numbering also the Psalms they, from the 10th Psalm, differ from us, counting still one more than we until they come to Psalm 147, which, from the 11th Verse includes our Psalm 147. And thence we go forward with the same account. And where the Rhemish Testament is referred to, it is the Rhemish Testament in Folio, or Quarto, with annotations.



THE
P R E F A C E
To this EDITION.

IT would be needless to employ the usual topics of modern publishers, to bespeak the attention of the discerning unprejudiced part of our countrymen in favour of this performance. The importance of the subject, the distinguished character of the Author, and the success and general approbation with which it has already gone through several editions, are the only recommendations we shall offer, as indeed they were the only motives for reprinting it. To teach mankind what alone it imports them thoroughly to understand, to try their religious opinions by the surest test of truth, to secure one part of this unhappy nation from the insidious arts and oppressive weight of legal error, and to persuade and convince the other part of the superior charms and real advantages of persecuted justice, to advise and promote a sincere reconciliation of both at a time, when the tide of division ran highest, was the avowed design of our Author in this

this book. That the most exalted faculties of the human mind cannot aim at a nobler end, will I believe never be denied, and that the means were proportioned to this end has been allowed by all those, who have perused this treatise with an impartial unbiased desire of information. These have always entertained a very favourable opinion of Mr. Mumford as an Author, who has left behind him the greatest character as a man. As an Author, he has treated his subject in that masterly manner, has enforced his reasonings with that strength of argument, and has poured forth that torrent of authority, from the sacred penmen and the earliest fathers of Christianity, that he forcibly bears away our assent, and triumphs in our conviction. As a man, he has tempered his zeal for truth with that chearfulness and condescension, with that temper and good breeding, that those, who were determined not to seem pleased, could not pretend to be offended, and were reduced to the necessity of being silent, because they could not hope to refute. As a man, he had virtues that did honour to human nature and to the church of which he was a member; and as an Author, he pleaded the cause of this Church with such eloquence as has reflected a lustre on his virtues, and rendered them useful to posterity.

But the character of the man has no connexion with the publication of this book, which

which is the compleatest panegyric of the Author. Enough has already been said of it to shew the propriety of presenting it again to the public ; it remains only now to say something of the manner of its present appearance. For though it may seem peculiarly adapted to the taste of the times when it was wrote, yet it is hoped that the modern thirst of novelty will not be displeased at this discovery of so precious a remnant of antiquity, if any thing posterior to the reformation can possibly bear the marks of time about it. 'Tis an original that has not suffered by age, and surpasses every thing of the kind that has since appeared. No great degree of knowledge or discernment is necessary to inform us that the picture was designed for truth, if it may not more properly be said to be truth itself. Every feature, every graceful attitude of the fair original, is so exactly caught by the skilful artist, and so faithfully expressed by his impartial pencil, that it must contribute greatly to the entertainment of all those, who are engaged in the pursuit of this desirable object. As truth is ever unchangeable and ever the same in all countries and at all times, so Mr. Mumford, has been extremely happy in doing it justice by his colours, which have not faded, but are as lively and as fresh, as when first laid.

The drapery, or the style and language in which our Author has dressed truth, though not

not of the most modern fashion, is yet so extremely becoming, that it seemed to require no alteration. It is nervous, clear, and strong. In a word, we hope the judicious reader will find this performance such, as it has upon the strictest examination appeared to the publishers, very well calculated in every respect for the design which it was originally designed for. A candid explanation of the Catholic Doctrine on the most important subjects, and a satisfactory answer to all the cavils of the reformed enemies of Christ's church. This hope is grounded on the universal approbation of Catholics, and the general silence, or the weak and partial replies of Protestant Divines. The generality of these cannot be suspected to want inclination to resent the heavy charge brought against their fundamental rule of faith, and all of them cannot want abilities to answer it, if it could be answered : That it cannot, must be allowed by every one who will take the trouble to look into what has hitherto appeared from that quarter. The only thing I have ever been able to meet with of this kind was published from a manuscript of Dr. George Bull*, an eminent Divine of the

* A vindication of the church of England, &c. by Dr. George Bull, late Lord Bishop of St. David's, written at the request of the Countess of Newburgh, in answer to a celebrated Roman Catholic Treatise, intituled, *The Catholic Scripturist*. London, printed for E. Curi, in Fleet-Street, 1719.

church of *England*. Some notice must be taken of this great name, and very little will suffice to convince the world that he has only strengthened the hands of his antagonist by a groundless ill-concerted opposition.

The fortress and citadel of the reformation was attacked by an enemy, who from the unfortunate circumstances of his country had been early trained to arms, and had long learnt to despise those reproaches and dangers, that always attend those, who engage on the side of truth against religious error supported by civil authority. All the hopes of the party rested on the conduct of the celebrated Dr. *Bull*, whom the importunity of a female admirer had prevailed on to undertake the defence of their cause. He was too much interested in its prosperity to be suspected of any less honourable designs, and his abilities were supposed to be equal to the task. Inflamed by a natural enmity to the church of *Rome* the Protestant Champion resolved to serve a cause on which his all depended, and to pursue such measures as seemed most suitable to the pressing exigencies of their affairs. But he soon found he had nothing to hope from open force, and could not but be sensible, that artifice could bring no honour, though attended with success. This however was his last, and indeed his only resource.

The

The truth is, Dr. *Bull*, would never have broken the silence so generally observed by his brethren, with respect to the Catholic Scripturist, if he had not been particularly applied to by a person of distinction to quiet a conscience greatly alarmed by a strong chain of evidence in favour of the old cause. He does not attempt an answer to the whole, and his reply to the few parts he has undertaken to refute, is such as has left them their whole force of proof and demonstration. He has spent so much of his time in bitterness and invective against his antagonist, whom he endeavours to expose for a fool, and to brand for a knave, that it is really harder to find any thing in his letter, which has the appearance of an argument, than to point out its fallacy and weakness. The bounds of a preface will not permit us to follow this Author through all the artful windings of sophistry, through which his party-zeal has led him in pursuit of error, or to point out half the misrepresentations by which he has dishonoured his own cause, and prevented the conviction of his greatest admirers by destroying charity. A few instances will suffice to shew, that he tries in vain to find a colour to justify what he has advanced without proof. He begins his letter by condemning the practice of corporal austerities, a practice consecrated by the example of Jesus Christ and his Apostles, but wisely mitigated or laid aside by the indulgent fathers of

of the Reformation. We will say no more on this article, which he looks upon to be quite foreign to the main controversy.

The first thing the Dr. quarrels with is the invocation of Saints. That scripture alone is not a sufficient rule of faith without the aid of apostolical tradition, had been proved at large in this book, and is not contradicted because proved from scripture itself. From this tacit acknowledgment of so essential a point one might reasonably expect to find a fair disputant in the Doctor, where he undertakes to oppose the doctrine and overthrow the reasoning of his adversary. But these expectations are soon disappointed, and we find nothing but an abusive bitterness, and a laboured misrepresentation of texts and pieces of texts put together as best suited his purpose: In a word, one continued stream of that sophistry with which he charges our Author without truth, and of which he himself sets the example without remorse and without shame. The Catholic Scripturist had proved from innumerable instances of Holy Writ both of the old and new Testament, that the blessed spirits in heaven, deserve our utmost praise and veneration; that they are as able as they are willing to assist us; that they have always been worshipped by the best of men under both dispensations. This evidence was too strong not to be perceived by every body, too unexceptionable to be rejected by Protestants;

testants ; and yet, if once admitted, there was an end of Protestantism. To prevent these dismal consequences, Dr. Bull, modestly suppresses one half of the evidence, and misrepresents the other. He says the proofs are chiefly brought from the old Testament, that there were no saints in heaven under the old Testament, and that therefore they cannot warrant our invocation of those of the new. But are none of the proofs brought from the new Testament, none from the Gospels, none from St. Paul and St. John ? If any one single text of clear scripture be quoted from any of these inspired writers, this formidable *Apparatus* of an argument must necessarily fall harmless to the ground : that there are several, will appear to any one, who has not the same reason with this Protestant Divine, for overlooking this part of so decisive a proof. But let us suppose for a moment that the whole evidence be brought from the old Testament, will it follow from hence that the invocation of Saints is a new and unjustifiable practice of the Roman Catholic church ? The contrary is evidently deduced from these premises : the scripture, according to Protestants, is the only sufficient rule of faith and conduct : This scripture frequently instances and recommends the worship of angels and blessed spirits in heaven : therefore this worship is justified by the only sufficient rule of christian belief and conduct. This is

is an argument *ad Hominem*, the force of which nothing can conceal, but blind prejudice or a furious party-zeal, nothing elude till the pretended reformers of the church shall have carried their amendments into the schools, and shall have made as much havock in the province of reason, as their forefathers have done in that of religion.

But there were no saints in heaven, before our Redeemer's death, to worship. Let it be so. There were in heaven created beings subordinate, as the saints are, to their great Creator. These were worshipped, not with a divine honour, but with an inferior relative adoration, which Protestants on the same principles must allow to be proportionably due to the saints themselves. This intercourse between the church militant on earth and the church triumphant in heaven explains that communion of saints, which is an express article of the Catholic Faith, but which is utterly unintelligible in the Protestant system.

Another observation I would make on this very singular method of arguing is this: If Dr. Bull's argument be deemed conclusive, no one law or institution of the Christian dispensation can be proved or authorized by the old Testament. The coming of the Messiah, the time and place of his birth, the manner of his death and passion, can receive no additional evidence from that part of scripture. For in the old Testament there was

was no Messiah, no adequate satisfaction for the sins of man : and yet it has ever been the practice of Protestant as well as Catholic Divines to insist upon the prophecies, and other books of the old Testament as corroborative proofs of these fundamental articles of the Christian Faith. But the limitations assigned by the Catholic Scripturist to the extent and weight of the different parts of scripture in this matter had rendered this plea of the Doctor as unnecessary, as the slightest observation shews it to be disingenuous and unsatisfactory.

Tired at length of an unsuccessful plan of defensive operations, the Doctor now turns aggressor, and endeavours to dispatch his adversary with his own weapons. Not only the Scripture does not justify, but expressly forbids the worship of angels. It will appear a little remarkable, that in support of this bold affirmation he quotes a text from St. Paul brought by the Catholic Scripturist to prove that truly Catholic Practice. What now becomes of the boasted Protestant rule of faith, scripture alone as interpreted by private judgment? Can the same text be construed into a laudable devotion and a stupid idolatry? Can the same inspired writer expressly forbid in one place what he most earnestly recommends in another? How is private judgment to reconcile these differences?

But

But St. *Paul* forbids some worship of angels. It is granted : and so do Catholics. The Catholic worship of angels is neither forbid by St. *Paul*, nor can be censured by Protestants, without admitting exceptions, which overthrow their principles. These very principles had proved so favourable to the Catholic Scripturist, that Dr. *Bull*, unequal to the combat, begins to think of making a retreat, which he covers by a few random shot from the skirts of neutral provinces. To find the Protestant hero quit the field of battle, to see him abandon his strong hold and retire into the unfriendly confines of the fathers, to beg the assistance of tradition against plain scripture, would provoke our laughter in a matter of less serious concern, and cannot fail to move the pity of every breast open to the impressions of truth and honour. Here he urges with all the pride of triumph a long passage of *Origen* against *Celsus*, to prove that we are not to worship angels with divine honour. What then ! To what purpose does he take so much pains to prove that the doctrine and practice of the church in *Origen's* days were the same with the doctrine and practice of Catholics in ours ? Had *Origen* any where expressly condemned the worshipping of angels with an inferior honour, Dr. *Bull* could not possibly have gained any advantage over his antagonist, who argued from scripture alone, the only Protestant rule of faith : though

tho' he might have hoped to hurt the Catholic cause by shewing its opposition to apostolical tradition. But unfortunately for the Doctor, this ancient father has taken care in the same book to prevent this mistake. For after having refuted that wild and extravagant notion of *Celsus*, that the Devils themselves should be called upon and appeased by prayers and sacrifices, he takes occasion to declare that if *Celsus* had meant only that the blessed spirits were to be honoured with an inferior worship, he should deliver his opinion in very different terms on it. Not content with this, he proceeds to approve and to advise this holy practice, of which he himself has set us an example in his first Homily on *Ezekiel* by addressing a most fervent prayer to the angels and blessed spirits in heaven.

The reader is here presented with this prayer of *Origen* translated by St. *Jerome*, and taken from his first sermon upon *Ezekiel*. After he has premised that * *All things are full of angels. Come, O angel, receive one converted by the word from his former error, from the doctrine of Devils..... And call thee other partners of thy ministry, that you may all together instruct those in the right*

* *Omnia Angelis plena sunt. Veni, Angele, suscipe Sermone conuersum ab errore pristino a doctrina Daemoniorum.... Et advecca tibi alias Socios ministerii tui, ut cuncti pariter eos, qui aliquando decepti sunt, erudiatis fidem,*

faith,

faith, who have been formerly deceived. We have here not only the sentiments of Origen, but the approbation of St. Jerome, who would never have translated this work of Origen without giving some precaution to his readers, if he had thought the invocation of angels contrary to scripture or tradition. The same is readily concluded from his doctrine against Vigilantius, who denied the intercession of Saints. If the Apostles and Martyrs in their life-time can pray for others, when they were still to be concerned for themselves. How much more after their crowns, victories, and triumphs? From which one, even Dr. Bull himself, may collect, that if one may desire, their powerful assistance and pray to them, there will be no difficulty in putting up prayers to the blessed spirits reigning in heaven, for their powerful intercession.*

The reader will be the less surprised at the Doctor's assurance in making *Origen* say what he never meant, when he finds that he himself cannot mean what he positively asserts. For however secure he might think himself of not being detected by his noble client, I cannot think it was well judged in his relation to publish to the world that solemn promise of the Doctor, *to yield the whole cause in this controversy, if out of any writer of*

* Lib. contra Vigilantium. *Si Apostoli & Martyres adhuc in corpore constituti, possunt orare pro ceteris quando pro se adhuc debent esse solliciti, quanto magis post coronas, victorias et triumphos?*

the three first ages after Christ any one testimony can be produced to the purpose, that is not by learned Catholics acknowledged to be forged. (Pag. 78.) This testimony is produced, and is allowed to be genuine, not only by learned Catholics, but even by Protestants themselves. The Centuriators of Magdeburgh,* Origen also allowed of the invocation of angels : and again, one may observe in the writings of the Doctors of this third age manifest signs of the invocation of Saints. Melancthon, and Dr. Middleton†, who were never suspected of partiality towards the church of Rome, confess that the invocation of Angels and Saints can be fairly traced up to the third century, or still higher. But the Reverend Dr. Bull, had been too liberal in his promises, to be able to make this reasonable and well-grounded concession. To say that he did not understand *Origen*, from whom he produces this long quotation, is entertaining a mean idea of his abilities, which have been industriously magnified in the course of this controversy. To acquit his understanding, and charge this glaring instance of prevarication to the corruption of his heart, may

* Cent. 3. *Angelos etiam Origenes invocandos putavit.* c. 4. *Videas in Doctorum bujus terii Saeculi Scriptis non obscura Vestigia Invocationis Sanctorum.*

† *Statim Initio.* Melancthon in C. 13. 1. ad Corinth.

‡ Dr. Middleton in his introductory discourse, page 2,

do

do justice to the Author by blackening the character of the man.

To pretend that he was driven to these straits by the nature of his cause, which could not be supported by any other means, will be coming nearer the truth, however unfavourable to the Author and the man. One of these three things must be said, and we must leave it in the option of the thinking part of Protestants which they will say, and what consequences they will draw from this extraordinary conduct.

As willing as the Doctor was to have tradition on his side in this dispute, he cannot deny that the practice of the invocation of Saints was encouraged by the church in the fourth century§. We are the more obliged to him for this proof of his modesty, as we think it a very large concession to be made by a man in his circumstances. For who can reflect that the four first general councils are allowed to have been composed of men, who universally maintained this practice; that it was opposed by none; without wondering at the confidence of our modern innovators, who are not ashamed to quarrel with a Doctrine, which they are forced to date above a thousand years before the pre-

§ S. Greg. Naz. Orat. 18. T. 1. p. 279. Relate that S. Justina, who suffered about the end of the third age, most earnestly begged the assistance of the B. virgin Mary.

ended reformation, and what is now called the Protestant Religion.

I am sorry to dwell so long on a point quite foreign to the purport of this performance. But I hope this deduction will not appear tedious or unnecessary, as it will help to shew the disingenuity of the Doctor, and convince the world, that such a desultory manner of treating our Author must proceed from a consciousness of his inability to support the Protestant system against the charge, which is brought against it in this book.

The next thing, and indeed the last, which Dr. Bull ventures to oppose, is *Communion under one kind*. But such an opposition, I believe, was never made by a man of any learning. Instead of attempting to disprove that had been advanced from the clearest scripture to support that practice, he contents himself with declaring in a magisterial tone, that it is equally anti-scriptural and anti-traditional. We hope his admirers will pardon our not taking his word for it, till they have proved, that begging the question is a fair way of refuting a solid argument. Till then we must beg leave to profess our firm adherence to the sacred laws of truth, of reason and revelation : of truth undisguised by fashionable error : of reason unbias'd by worldly motives : and of revelation unsullied with the infectious breath of pretended reformation.

The impossibility of actual replication, or

of a body's being in different places at one and the same time, had long been urged by Protestants against the possibility of Transubstantiation. In answer to this our Author, who argued only from scripture, has brought a passage from the Acts of the Apostles, which makes this not only possible but necessary. The passage I mean, is the conversion of St. *Paul*, by an appearance from heaven. For though this be explained by some eminent Divines of the Catholic Communion without admitting the necessity of actual replication, yet the argument must go home to Protestants, who admit no other rule of faith but the written word of God. They have the most positive assurances from this word, that the body of our Saviour was on his ascension into heaven seated at the right hand of his eternal father, there to remain till the day of judgment: And there sitteth until he return to judge men at the last day, Art. 4, of *Edward VI.* 1552. The 4th Art. of *Elizabeth* 1562, instead of *men*, says *all men*. And yet how will private judgment understand the voice without the presence of that body to *Paul* and *Ananias* on earth? Can what was once possible by length of time become impossible? Is God changed, or is his arm shortened?

The impropriety of receiving under one kind only, must either be deduced from the nature of the thing itself, or from some precept of God, or lastly from tradition and the contrary practice of the puerer ages of Christi-

Christianity. That it cannot be proved from the nature of the thing itself, is evident from that chapter of the Catholic Scripturist, where he has made it plainly appear that he who receives under one kind receives the same thing with him, who receives under both, and is equally made partaker of the promises of Christ. This our Author has placed in so strong a light, that the Doctor has not one word to say against it. That neither Christ nor St. Paul has any where commanded us to receive under both kinds is not only barely set forth, but also proved, by unquestionable evidence from holy writ, to be true. And yet Dr. Bull, roundly asserts the contrary. We must leave it to be decided by the unprejudiced reader, how far the simple allegation of this Protestant Divine, in a matter of this consequence, and in answer to such strong arguments and plain texts of Scripture, may be thought satisfactory.

That tradition and the practice of the primitive church cannot with any propriety or success be urged against clear scripture by Protestants, has been already observed. But the Doctor was willing to improve every advantage against his Catholic adversary. With this view he takes some pains to prove, what no man ever denied, that it was the practice of the primitive church to receive under both kinds. But did not that church also on many occasions allow of Communion

nion under one kind only? The Doctor knew it did, but it was not his interest to own it. I say he knew it. For I am unwilling to suppose, that a man of his reading could be ignorant of what is so well attested by St. Cyprian *, Tertullian†, Eusebius †, Basil §, Jerome ||, Ambrose *, Leo †, and o.

* Cum quædam Arcam suam in quâ Sanctum Domini fuit, manibus indignis tentasset aperire, igne inde surgente deterrita est, ne auderet attingere. *Cypr. de Lapsis. Edit. Froben. pag. 225.*

† Non sciet Maritus quid ante omnem cibum gultes, et si sciverit panem, non illum credit esse qui dicitur. *Tert. L. 2. ad Uxor. Edit. Froben. p. 532.*

‡ St. Denis, Bishop of Alexandria, who died Anno 266. relates (in a letter apud Eusebium L. 6. c. 43. ex Versione Valerii edit. Paris. Anton. Vit. e p. 246.) that one Serapion being delirous to receive the holy *Visitationum* in his last sickness, sent a messenger to desire his Pastor to bring it to him, but that the Pastor not being able to go to him himself by reason of sickness, *exiguam Eucharistiae partem plero tradidit, jubens ut in aqua intinxam, Seni in os infillaret. Redit igitur puer buccellam offerens. Buccellam intinxit, et in os Senis infudit, qui ea paulatim absorpta, continuo animam exhalavit.*

§ Illi omnes, qui per eremos vitam monasticam instituunt, ubi copia non suppetit Sacerdotio, cum habeant domi Communionem, de suis manibus illam percipiunt. Alexandriæ autem et per Aegyptum unusquisque etiam de plebe ut plurimum domi luce communicat. *Basil in Epist. ad Cæsariam Tom. 3. Edit. Paris. 1638. pag. 279.*

|| Hieron. in Apol. pro Libris contra Jovinianum, Tom. 4. Edit. Martianai, parte. 2. pag. 239.

* Ambros. de obitu Satyri, Tom. 2. Edit. Paris. p. 143. item Paulin. in Vita Ambrosii, Edit. Froben, pag. 12.

† Leo Serm. 4. de Quadrag. Edit. Quesnel. p. 106
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thers. Here is a crowd of credible witnesses, of whose authority Dr. Bull would most certainly have availed himself, if it could have been brought to favour his purpose. As it could not, nothing remained but to take no notice of it. To be undeceived, and to own himself so, was not his play. He hoped by cunning to varnish over the unsound parts of a favourite error. He was desirous to make his fair correspondent impute to superstition, or some other unchristian motive, a practice which had been handed down from the purest ages of Christianity. As I have the Doctor's authority for placing among these the third century, so I am supported by the consent of Catholic and Protestant Divines in the assertion, that Communion under one kind was then received and practiced. We have already produced testimonies enough from the former; and for the latter, I shall refer the reader to Mr. Smith's learned work, *De Ecclesiæ Græcæ hodierno Statu*, [p. 107. 108.] where he will find it fairly acknowledged.

I have now done with his argument from tradition. But I must not forget his quotations from the council of *Constance*. I shall wholly pass by his passion and ill language, which one may plainly see proceeds from a galled and uneasy mind. He assures the Lady, that this couueil, Sess. 13. fairly confesses that Communion in one kind is

neither grounded on the word of God nor the practice of the primitive church. But the truth is, that the Council * says no such thing, but on the contrary approves and enforces this practice, which had been long received among the faithful. One would wonder the more at his confidence in asserting what every man's eyes will presently confute him in, if experience had not shewn this to be the common artifice of Protestant Controvertists, when they have nothing else to say. But he makes a mighty stir about the decree of this council, which makes Communion under one kind a law of the Catholic church. He declares the practice itself antichristian, and the manner of establishing it quite blasphemous. *The practice, says he, is antichristian, because contrary to the words and express command of Christ himself. The manner of introducing it is blasphemous, because it is an impious attempt of men against the known will of heaven.* This is a heavy charge indeed, and if once proved, will quite overthrow the authority of this representative body of the Catholic church. Let us see how he sets about it.

* Unde cum hujusmodi consuetudo ab Ecclesia & sanctis Patribus rationabiliter introducta, & diutissime observata sit, habenda est pro lege, quam non licet reprehicare, aut sine Ecclesiæ Autoritate pro libito minare. Sess. 13. Tom. 12. Concil. Labb. pag. 100.

He tells us from the council itself, that it is there enacted that the faithful shall receive under one kind only, *notwithstanding* Christ in the institution of this Sacrament has expressly ordered them to receive under both. He triumphs in the supposed blasphemy of the *notwithstanding*. And blasphemous indeed would it be, if used in the sense, or on the occasion quoted in his letter. But unhappily for him this is not the case, but a fresh instance of his sincerity, by which the world may judge how far he is to be trusted in other matters. The Council is not there speaking of Communion under one or both kinds, and this formidable *notwithstanding* refers only to the time of consecration and the dispositions of him that receives. *Though Christ instituted this Sacrament after supper, say the Fathers of the Council, and administered it to his disciples under both kinds, it has notwithstanding been wisely ordained and established by the practice of the church that Ministers should not consecrate after supper, nor administer this Sacrament to any but such as are fasting, excepting the case of sickness or necessity.**

* *Licet Christus post cœnam instituerit et suis Discipulis administraverit sub utraque specie panis et vini hoc venerabile Sacramentum, tamen hoc non obstante Sacrorum Canonum Autoritas, laudabilis & approbata consuetudo Ecclesiae servavit et servat, quod hujusmodi Sacramentum non debet confici post cœnam, neque à fidelibus recipi non jejunis, nisi in casu infinitatis aut alterius necessitatis.* *Sess. 13. Tom. 13. Concil. Labb. p. 100.*

Such is the tenor, these are the very words of this famous decree. The reader will now judge what advantage Dr. Bull, could hope to reap from it in this dispute. Where is the blasphemy at which he appears to be shockt ? Where is the opposition between the present practice of the Catholic church and the primary institution of this Sacrament ? Was this practice introduced by the Council of *Constance* ? Do not the Fathers expressly declare that their approbation of it is grounded on the authority of the Cahons, and the constant tradition of the church ? Is this Catholic Doctrine and practice different from that of the reformed churches in general, or of the church of *England* in particular ? Was not Dr. Bull, if he ever sincerely subscribed the 39 articles of his own religion, bound to maintain what he so severely censures and so loudly condemns in this letter ? Can a Clergyman of the church of *England* reasonably find fault with the church of *Rome* for a practice, which the reformation has not condemned, and which he himself has sworn to maintain ?

It is a truth universally acknowledged by every Christian church, that though this Sacrament was instituted by Christ under both kinds, as a standing memorial of his death and passion, and the great and only sacrifice of the new law, yet the various circumstances that attended this divine institu-

ion are not recommended to the imitation of all. As Dr. *Bull*, will scarce be willing to allow any child or old woman to be as proper a Minister of this Sacrament as himself; so he must grant that several particulars relating to the subject of it were left to the determination of the church, who under the secure guidance of the Holy Ghost, were to direct it to be received under one or both kinds, in the morning or evening, kneeling or sitting, with or without washing of feet. This he must grant to be the case not of this only, but of other Sacraments. Baptism, which was designed to represent our regeneration into the new life of divine grace, by which sin is cancelled, was in the purest ages of the Christian Dispensation conferred by immersion. But as this method was not commanded by Christ as essential to the validity of this Sacrament, the church for good reasons has ordered it to be given by sprinkling or effusion. And this is the general practice of Protestants, as well as Catholics. Now that we are no more commanded to receive under both kinds, than to baptise by immersion is what Protestants themselves confess, when they write without passion or prejudice *If you come to a place, says Luther*, where they give but one kind, be content with one kind; if they*

* *Luther To. 2. Edit. Germ. Jen. apud Cbrist. Rodinger, p. 100. B.*

give

give both kinds, receive both, and do not offend singularity. The French Protestants in their Synod at Poitiers, anno 1560. Of the Lord's Supper †, decree that in some cases the Communion ought to be administered to the faithful under one kind. Where does the scripture command, says the learned Protestant Bishop Montague ‡, that the people should receive the Sacrament of the Lord's supper in both kinds? — The scripture teaches no such thing, the scripture does not command it. The church of England §, has also ordained that in some cases the Communion ought to be administered to the faithful under one kind. Now though a disregard to the testimony of the ancient fathers in this dispute may not seem a greater crime in Dr. Bull, than in Dr. Middleton, and many other Protestant Divines; yet I think he might have been more favourable to the memory of the great Martin Luther, and of those eminent Divines, Apostles, and Martyrs of the church by law established, Cranmer, Ridley, Hooper, Latimer, &c. who doubtless had the forming of that statute of Edward VI. And I cannot easily believe, that any true Protestant will suspect those fathers of the primitive and purest age of the reformation, to have authorised a thing, which Dr. Bull is pleased to call a sacri-

[†] Chap. 12. Art. 7. [‡] Tom. 1. Orig. p. 396.
§ Statut. 1. Edward VI. See the Marginal note
following.

legious, mutilated, half Communion. The Catholic church has also this advantage, that whatever was the opinion of the learned Dr. Bull, it is transgressing the laws of the land, if any one condemns Communion under one kind, as it is expressly declared in the act of parliament, (*Edward VI.*) * revived

* In the last branch of this *Act* it is enacted, "that the said most blessed Sacrament, be hereafter commonly delivered and administered unto the people within this church of England and Ireland, and other the King's dominions under both the kinds, that is to say, of bread and wine, *Except necessity otherwise require.*—Nor condemning hereby the usage of any church out of the King's Majesties Dominions." (1. Ed. 6. c. 1.) This act of parliament is very express; these two Provisoes are very clear; their tenour a full confirmation of Dr. Bull's letter on this head to his noble Client. The learned Heylin, whose zeal for the reformation will not be called in question, gives his opinion on the subject and explains the *necessity* of administering under one kind in the following manner, *History of the Reformation*, printed 1665, p. 49 *circa medium* "as in the case of sudden sickness and other such like extremities, in which it was not possible that wine could be provided for the use of the Sacrament, nor the sick man depart this life in peace without it." Here is room to suspect that the Sacrament could subsist without wine in Heylin's opinion; and that he took this to be the plain import of the said act. Concerning the second *Proviso* he says, *ibid.* "That the permitting this liberty to the people of England and the dominions of the same, should not be construed (by this act) to the condemning of any other church or churches or the usages of them. And here the gentle reader is desired, if he can have patience, to compare the moderation

vived by Queen Elizabeth, that they do not condemn the use of any other churches that are not under his Majesty's dominions.

Such has been the conduct of this boasted Champion in a dispute, which in the way it has been managed, can reflect no honour on his memory. Such must always be the conduct of those, who have a bad cause to maintain, or a favourite falsehood to defend. They must shuffle, wade, and prevaricate, as he has done. It must however be owned in justice to this learned Protestant, that he was as little inclined to undertake this task, as he was little satisfied with his own performance as he advanced in it. 'Tis true, he sets out in the spleen, and throws out some ill-humoured reflections on his antagonist, whom he hastily charges with a manifest contradiction in the very title of his book. *Catholics*, says he, *in general*, and *this Author in particular*, hold that scripture is not a sufficient rule of faith, for several points of which we must be beholden to tradition: what then can be mean by calling himself a Catholic Scripturist? This question could not be asked seriously by a man who had

deration of the church of England, what is more, of the English parliament where both the church and state are assembled with the wild roaring and invective of Dr. Bul, who, without the least regard to truth or justice, misrepresents the Cathol'c church, and, on the other side, contrary to law dissembles the sentiments both of the English church and the English parliament, the easier to impose upon his client.

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read that chapter of this book, where the necessity of tradition is proved from clear scripture, so clear, that the Doctor himself has not one word to say against it. No good token this in a man who was resolved to quarrel with every thing.

However in justice to Dr. Bell, it must be said, that he was neither so weak as not to see, nor so totally void of all sincerity as not to insinuate the insufficiency of his pleadings. As the excuses he makes for it could not weaken the arguments of his adversary, he had recourse to a more effectual method in order to prevent the conviction of his flock, by suppressing the book itself, for his own and for his honourable Client's sake; for his own not to face arguments he could not answer; for his Client's to prevent truth making a farther impression on her mind. Thus he makes it impossible to compare the arguments on both sides of this important question, the only sure way of judging of the merits of the cause, or of the respective managers. If he thinks it not prudent to state the question fairly, he charges the defect on his own want of memory, to which he would have us believe he trusted entirely in the course of this debate. *If I forget not,* p. 21. *If I had it by me,* p. 22. *If I had the book by me,* p. 15. If he is pressed to send the book back with his answer, he has it not, and is extremely sorry it cannot be found. *After a cursory perusal of it, I left it*

with a friend of mine to be speedily returned to your Ladyship with my humble thanks, and by what accident it has been intercepted I cannot understand. p. 15. I am sorry I have not the book by me, as your Ladyship supposeth. p. 14. Let Protestants now judge what confidence is to be placed in these low deviles, these little fetches of craft and cunning in their boasted leaders. We are not afraid to put both performances into their hands, and we think nothing more proper to be recommended to them than a serious perusal of both. If they find the fundamental principles of the reformation to be rotten, what must they think of the superstructure. If these very principles lead directly into the pale of that church, from which their reforming ancestors have strayed, what remains but to follow these principles in the search of unerring truth? The light of heaven never will, nor can be wanting to any one, who takes his salvation earnestly to heart; fears and loves God above all things, and seeks the truth with humility, fervour, and perseverant prayer; and that their steps may be guided by this light alone, is the hearty desire of the publishers of this performance.



The First Point.

That Scripture alone cannot be a Rule sufficient to direct us in all necessary Controversies.

NO Roman Catholic doth deny the Scripture to be a sufficient Rule to direct us in all Controversies, if we take the Scripture rightly interpreted. And therefore all those many Texts which Protestants bring, to prove the Scripture to be our sole Rule of Faith, are very clearly answered, by saying, that all those Texts speak of the Scripture not taken as the Letter sounds, for *the Letter kills*, [2 Cor. iii.] but they speak of the Scripture as rightly interpreted. And Protestants cannot but grant the Scripture rightly interpreted, to be sufficient Rule of Faith. But what are we nearer? For now comes the great Question of Questions, Who be those that give the right Interpretation to Scripture?

2. The very ground of all Religions, but the Roman, is the Scripture as interpreted by their own selves, after they have carefully conferred one place with another. For I ask, and ask them again and again, by whom scripture ought to be interpreted? They will say, by Scripture conferred with Scripture.

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ture. Here I must yet ask them again, By whom the Conference of one Scripture with another can be made so exactly, that from hence we may come undoubtedly to know the true Interpretation? This Question I will be still asking them, until they can answer it. For I am sure, that if I press this Question home, they must be at last enforced to say, that the Ground of their whole Religion is, the Scripture interpreted by themselves, when it hath been carefully conferred by themselves; so that the very ground of their whole Faith is deceitful and fallible, if they themselves be fallible, either in interpreting, or in conferring Scripture carefully or skilfully. If they say, Their Interpretation thus made, is undoubted and infallible, then they cannot blame us for saying, That the Interpretation of the Church, made with as great care and skill, used by her in the exact conference of one Scripture with another, is Infallible.

3. Stay here, dear Reader, and as thou lovest thy Salvation, before thou goest any further, ponder attentively how fallible and subject to a World of Errors the Ground of all such Religions must needs be, which wholly and intirely are found at last to rest upon a meer human Interpretation, after that a meer human and most fallible diligence and skill hath been employed in conferring one Text with another. Then ponder on the other side, how incomparably surer and

more justifiable in the sight of God and Man, the Ground of that Faith is, which relieth indeed on the Scripture; but not on the Scripture as interpreted by private and fallible Interpreters, after their most fallible exactness of conferring Scripture with Scripture; but which relieth upon Scripture, as interpreted by the Church, after that she, with no less exactness, hath conferred one Scripture with another in a general Council, having incomparable greater human Abilities, than those of any private Man's be, and having the special assistance of the Holy Ghost, leading his Church into all Truth. Of this Infallibility we shall speak fully, Point 5.

4. Now the Scripture, as rightly interpreted by the Church, will send us, for the clearing of many Doubts, unto the Church, authorized by Christ to instruct and teach us, as in that fifth Point shall be evidenced out of Scripture. The difference then between our Adversaries and us, is, That we affirm the Scripture, as it is rightly interpreted by the Church, after she hath exactly conferred in a general Council, Scripture with Scripture, to be the Rule of Faith, by which she decideth all necessary Controversies. But our Adversaries, misliking the dependence on the Church, will have the Scripture, by it self alone, to be a Rule sufficient to direct each one, who shall carefully confer, to judge all necessary Controversies. This

4 *Scripture alone is not*

we deny, and though they say it in words, yet in very deed they also come to deny what they say; for let a Man mark it well, and he shall see, that all these Sectaries when they come to the main Controversy, do not take Scripture alone, as conferred with Scripture only; but they all take Scripture with their own Interpretation, made upon their own conference. And if you tell them they have failed, by not taking due notice of several other Texts in Scripture, which should have been pondered in their Conference, and would have produced a different Interpretation, they will say, Their own Spirit tells them the contrary: so that finally, they, who laugh at the Church for trusting to be securely guided by the Holy Ghost, come to ground their whole Faith upon the Assurance of being truly guided by their own Spirit or Judgment; but let us come to what we propound, and let us prove by Scripture, that Scripture taken as they take it, cannot be a sufficient Rule to direct us in all necessary Controversies. This I prove.

5. *First*, because to end all Controversies we must at least Rule our selves by all the Books of Scripture, and we must be assured we do so. This is clear, because by no Text of Scripture it can be proved, that any determined Book, or number of Books, is sufficient to end all Controversies. But to do this, the whole Number of Books written by any Scripture-Writer is wholly requi-

site, seeing that no Text speaks of any one, or any determinate number; but all speak of all. Now mark to what pass this Opinion brings you. For, if we be to judge all necessary Controversies by all the Books, which ever were written by any Scripture-writer, we must necessarily have these Books amongst us. But we have not in the whole World extant amongst us divers Books of Sacred Prophetical Scriptures. For no fewer than twenty Books of the Prophetical Penmen of the Holy Ghost have quite perished, as the learned *Contzen* proveth in his Preface upon the four Gospels; and I will prove this far as is sufficient by these following Texts, *[Josh. 10. 13.] Is not this written in t' e Book of Jasher? Again [1 Kings 4. 32.] Solomon made three thousand Proverbs, and his Songs were one thousand and five. Again, [1 Chron. 9. 29.] The Acts of David first and last are written in the Book of Samuel the Seer, and the Book of Nathan the Prophet, and the Book Gad the Seer. Where be these two Prophets Books? Again, [2 Chron. 9. 29.] mention is made of the Books of Nathan the Prophet, and the Prophecy of Abijah, and the Vision of Iddo the Seer. And [Chap. 12. 15.] the Book of Schemaiah the Prophet, and Iddo the Seer, concerning Genealogies: which seems to be a different Book from his Book of Vision before specified. And [Chap. 13. 22.] mention is made of the story of the Prophet Iddo.*

Iddo. And [Ch. 20. 34.] mention is made of the *Book of Jehu Son of Hanani*; and [Chap. 33. 19.] we find mention of the *Works of the Sayings of the Seers*. We know then by Scripture that what is said by those Books, is said by Prophets: And we also know by Scripture, that *God spoke in Time past unto the Fathers by the Prophets*, [Heb. i. 1.] Moreover, we know by Scripture, that *Prophecy came not in old Time by the Will of Man; but the Holy Men of God, spake as they were moved by the Holy Ghost*, [2 Pet. i. 21.] Standing therefore to what is known by Scripture, these Books, which have perished, did deliver what was spoken by the Holy Ghost, and contained the true Word of God. Whence is proved, that we have not now entirely the whole Word of God written. And this is further proved by the ensuing Texts of St. Paul, [1 Cor. 5. 9.] *I wrote to you in one Epistle.* Note, that he saith this in his first Epistle to them: When is this Epistle which St. Paul wrote to them, before he wrote the first to them? *I wrote to you.* We then say, Give us all sacred Prophetic Writings which ever were written, or give us at least some one single clear Text, which tells us, that we are to end all necessary Controversies by such Books alone as be now extant in the true Canon of Scripture, or else be ashamed to speak without a Text in this very question, in which you affirm, that all our necessary Controversies must be ended by

only clear Scripture. The Controversy about this very Question is one of the greatest of all Controversies, and yet you would have us credit you, without being able to bring clear Scripture for what you say ; especially Scripture conferred with these now cited Texts, of which, I dare say, you never thought. And though you should bring me a clear Text to prove what is desired, yet where would you find a clear Text, to shew me, that all those twelve Books, yea, or any one of them, which you have rejected amongst the Apocrypha, do not belong to the true Canon of the whole Scripture. Remember I call for a Text as you bid me, and not for a Reason against which we have our Reasons ; the Text says, You must end all necessary Controversies. Let then some Text be brought able to end this, even in your own Judgment.

6. *Secondly*, If Scripture only be the Rule to end all necessary Controversies, then some Ages had no such Rule at all, but were destitute of all assured Rule to end their necessary Controversies, and that for two Thousand and four Hundred Years together. For *Moses*, who was the first Scripture-Writer, was not born, but after the World had stood two Thousand and four Hundred Years, as may be made apparent by Scripture, in calculating the Ages of such as successively lived one after the other, according to his own History

of *Genesis*: so long therefore the World was without any Scripture. Scripture then is not the only Rule of true Faith, seeing that *Sarah*, *Rebecca*, and others of those Times had true Faith, though their Faith was only squared by the Rule of the Tradition of their Church, as we shall see in the next Point, N. 2.

7. *Thirdly*, The Rule, by which all Men should be ruled in all necessary Points, should be in a Language understood by all. But it is clear, that most of the *Jews*, in the Captivity of *Babylon*, had lost the Knowledge of the *Hebrew Tongue*, wherein the old Scripture was written. Neither was the Bible translated into the *Syriac Language*, till some Years after our Saviour's Death. *Syriac* differs as much from *Hebrew*, as *Italian* from *Latin*; and the very Letters differ as much as *Greek* and *Latin*. The *Jews* then for above fourteen Generations understood the *Hebrew*, no more than your People now understand the Bible in *Latin*. But of all this I shall speak more fully in Point 15. N. 1.

8. *Fourthly*, That cannot be a sufficient Rule to decide all necessary Controversies; which speaks not one Word of many necessary Controversies, but the Scripture speaks not a Word of many necessary Controversies: *Ergo*, And first, it is necessary to know which Books of Scripture be Canonical, and which not: Also, whether the Canonical Books we now have, be alone sufficient to guide us in all necessary Controversies?

Controversies? Then whether they can do this, if they be not incorrupt. And how we shall assuredly know, whether they be corrupted, or not? Or, which is the Copy that is uncorrupt? Again, which is the true Translation of this Copy. Again, which is the true Sense of this Translation, and that assuredly, with a clear Text for this assurance? Of these, and many more particular Controversies, not a Word in Scripture. Again, standing to Scripture alone, the Heresy of *Helvidius*, denying our Blessed Lady ever to have remained a Virgin, seemeth rather to have had some colourable defence, than any clear Judgment given against it by Scripture only. For [Matth. i. 25.] *He knew her not till she brought forth her first born Son.* In which Text these words, *till she brought forth*, and those others, *her first-born Son*, give some colour to say she had other Sons afterwards. For which Doctrine *Helvidius* was held an Heretic by St. *Augustine*, Hær. 84. and by St. *Hierom*, *contra Helvidium*. You may see four and twenty necessary Points set down all at large by *Optatus Doctor*, in his *Question of Questions*, no one of which are clearly decided in Scripture.

9. *Fifthly*, That cannot be a sufficient Rule to decide all necessary Controversies, which in such Controversies speaks not clearly, but is very hard to be understood as the Scripture is. Whence we see all Controversies arise about the true Meaning of such

and such Texts. So [2 Pet. iii. 16.] In the which Epistles of St. Paul, are certain things hard to be understood, which the *unlearned and unstable wrest*, as they do the other Scriptures, *unto their own Damnation*. Whence it is evident, that *damnable Errors* may be incurred by misinterpreting *places hard to be understood*, and so this *hardness* is found in *Points necessary to Salvation*; for in such only, *damnable Errors* can be incurred.

10. *Sixtly*, Christ did not command any one of the Evangelists to write his Gospel. They all did write of themselves upon particular occasions, expressed by *Eusebius*. St. Luke tells you in his Preface, why he did write uncommanded. Christ then intended to leave us some other Rule than this, which he never commanded to be written at all, much less to be written so, as to be to us the only Rule of Faith.

11. *Seventhly*, By Reading the Ceremonial Law, given by God to Moses so clearly, so distinctly, and so close together, in the compass of no great Book, I evidently infer, That if the self-same most prudent Law-maker had intended, in the Books of Canonical Scripture, to have delivered unto us the sole Rule of Faith, and which alone we were to follow; he would not only have clearly told us so, but he would with no less, but rather with more clarity and distinction, and in a far less Compass, have set down unto us this Rule, entirely and completely together

together in some one Part of the Canonical Scripture, distinctly expressing all those Points, the Belief of which he exacteth of us under pain of damnation. For this did much more import to be done thus plainly and distinctly, than the setting down of the *Jewish Ceremonies*: For it is likely, that the same God who prescribed unnecessary Ceremonies to be so clearly and distinctly set down in a few Leaves, to direct the Jewish Church, which is but the Hand-Maid, would not, for the Church of Christ, which is the Mistress, give as clear a direction in Points wholly necessary to Salvation; but would send every one of her Children to read over the whole Bible, and to pick out here one place, and there another, as Protestants say, God sends us to seek even the most necessary Points of our Belief, which he requires of us under pain of Damnation, now in this Place of so vast a Volume as the Bible is, now in another place hard by, now in another a great way off; and so to go seeking from the beginning of *Genesis*, to the End of the *Apocalypse*: And this, though the Number of Points necessary to Salvation be but small, as Protestants all agree; I cannot therefore think it was God's intention to leave us to the Bible only, as to the sole Rule of Faith.

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The Second Point.

*Tradition, besides Scripture, must direct us
in many necessary Controversies.*

FIRST, the Word of God may be notified either by Tradition, without Writing ; or by Scripture, or Writing. It is undoubted, that the Word of God written, or unwritten, is the Rule of Faith; wherefore, seeing it hath been proved, in the former point, that the written Word of God is not our only Rule of Faith, it evidently followeth, that God's unwritten Word, notified by Tradition, must be taken as part of this Rule.

2. *Secondly, Moses was the first Scripture-Writer, and he, according to his own Story, did not write till the World had continued above two Thousand and four Hundred Years : so long then all the Faithful in the World were truly faithful without any Scripture.* All this long Time then, the unwritten Word of God, that is, Tradition, was the only Rule of Faith : For even then many had that Faith which is defined by S. Paul [Hebr. xi. 1.] which I prove, because in that very place he numbers *Abel, Enoch, Noah, Abram and Sarab*, all having the Faith he there described ; and yet *Sarab* cannot be shewed to have had her Faith grounded on any other Word of God, but

that which was delivered by the Tradition of the Church in her Times. And generally then, the Faith of all true Believers was grounded upon Tradition only. By this Tradition they knew that God *blessed the seventh Day, and sanctified it* [Gen. ii. 3] and so all held themselves obliged to keep the Sabbath. By this Tradition they knew the distinction of Beasts, *clean and unclean*, [Gen. vii. 2.] By this Tradition they knew themselves obliged, *not to eat the Flesh with the Blood*, [Gen. ix. 4.] so likewise, that the Tithes were to be paid to the *Priest*, [Gen. xiv. 20.] By only Tradition they knew the Fall of *Adam*; their future Salvation by the *Messias* to come; their Remedy from Sin by Penance and Repentance; their Reward of Good, and Punishment of Evil. Again, from *Abraham* until the written Law, that is, for some four hundred Years, they knew by Tradition only, that *this is the Covenant which ye shall keep between me and you, All Mankind shall be circumcised, an Infant of eight Days*, [Gen. xvii. 10.] Now give me one Text if you can, which bids us not to take Tradition for a Rule of Faith after the writing of Scripture.

3. *Thirdly*, Even after the writing of Scripture, the Gentiles had not the Scripture, yet by Tradition only many of them, as appears by the Book of *Job*, retained true Faith. And even among the Jews, after they had the Scripture, several necessary

Points

Points were left to be known by Tradition only ; As the Remedy for Original Sin before the eighth Day, and for Women Children both before and after ; As also by only Tradition they knew, that all the Virtue that Sacrifices had to take away Sin, was from the Blood of their Redeemer to come. The observing of all these Traditions was not any unlawful Addition to the written Word of God ; whence you may understand the clear Meaning of those Words so often objected against us, [Deut. iv. 2.] *You shall not add to the Word I command you, neither shall you diminish ought from it.* For here is only forbidden to add contrary to the Law. So that other Place, [Ch. xii. 32.] *Whatsoever I command you, observe, thou shall not add thereunto, nor diminish from it.* For this Place is meant only of not offering any other Sacrifices, besides those which were in the Law prescribed : But it was ever lawful, for lawful Superiors, to add more Precepts agreeable to the Law. So [2 Chron. xxx. 21.] after the Children of *Israel*, according to Law, had kept the Solemnity of *Azymes* seven Days, [v. 23.] *the whole Assembly took good Counsel to keep other seven Days.* And [v. 27.] *Their Prayer came to the holy Habitation of Heaven.* This Addition then did not displease God. Again, [Esther ix. 27.] *The Jews ordained, and took upon them and their Seed, and upon all that would be joined with them, so as it should*

not

not fail that they keep these two Days, and that these Days should be kept throughout every Generation, every Family: Behold here another Addition. And behold also another again of the *Dedication of the Altar, made for eight Days from Year to Year* [1 Macc. iv. 56, 59.] And that you may know that this Book is Scripture, or at least, that a Feast is to be kept not appointed in Scripture, our Saviour himself did keep this Feast, [John x. 22.] as I shall shew Point 38. Again, the change of the Sabbath into the Sunday is only clearly known by Tradition: Yea, the Manner of keeping it is contrary to all Scripture we have; for Scripture saith, [Levit. xxiii. 32.] *From Even unto Even shall you celebrate your Sabbath.* Yet we do not begin the Sunday the Even before, neither dare we work after the Even upon Sunday. Who taught us this? Tradition only.

4. *Fourthly*, Tradition is, and therefore is truly to be held, the Word of God, making us fully assured of what is not written. For Example, For some Years after the Death of our Saviour, his Glorification after Death was not written so as to express, that Jesus was that Christ whom God had glorified; and yet before this was written S. Peter said truly, [Acts ii. 36.] *Therefore let all the House of Israel know assuredly (mark the Word assuredly) that God hath made the same Jesus, whom you have crucified, both Lord and Christ.* We may then have

an infallible Faith of what is not written, yea, we are forbidden to believe otherwise than was delivered by Tradition, [2 Thess. ii. 15.] *Therefore Brethren stand and hold the Traditions you have been taught, whether by Word, or by our Epistle.* For what he taught by his Tongue only was as truly the Word of God, as what he did also write with his Pen. Yea, this which I call Tradition is the Epistle of Christ, [2 Cor. iii. 3.] *You are the Epistle of Christ, not written with Ink, but with the Spirit of the Living God.* This Epistle written with the Spirit of the Living God is no less true, nor of less Credit than what is written with Ink in Papers. Wherefore most of the Apostles did give their Converts no other Form of Belief, but what, by their preaching, they had written in their Hearts, *not with Ink, but with the Spirit of the Living God.* For the proper Subject to receive and retain the Word of God, is not Paper, but the Hearts of the Faithful. Whence S. Irenæus, [lib. 3. cap. 4.] *What if the Apostles had also left no Scripture! Ought not we to follow the Order of Tradition which they delivered to them, to whom they committed the Churches?* To which Ordinance many Nations of those barbarous People, who had believed in Christ, do consent without Letter or Ink, having Salvation, (that is, Soul-saving Doctrine,) written in their Hearts. For a World of the first Believers did never so much as see all Scripture.

Scripture. It was the Year 99. before S. John wrote his Gospel : And when the Canon of Scripture was fully ended, there is no mention made even of the least Care taken by the Apostles, to divulge the Scripture in barbarous Languages ; No, nor to divulge it in Latin itself, as you must needs say, who deny primitive Antiquity to all Latin Editions. All this clearly proves, that Tradition was relied upon, as upon the Word of God itself. Whence S. Paul did not only counsel, but also commanded the Thessalonians to withdraw themselves from all who walked not after the Tradition they had received of their Pastors, [2 Thess. iii. 6.] Now, said he, *we command you Brethren in the Name of our Lord, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the Tradition which be received of us.*

5. It was for the keeping this Tradition, and form of Faith, why he praised the Romans, [Ch. vi. 17.] *You have obeyed from your Heart the Form of Doctrine which was delivered you.* This Form could not be a Form contained in the whole Canon of Scripture, for the whole Canon was not finished when S. Paul did write this. It was therefore *the Form of Uniform Tradition* delivered in each Church, which taught by Word of Mouth all Things necessary : For this he praised the Corinthians, [1 Cor. xi. 2.] *Now I praise you Brethren, that you keep*

keep the Traditions (so you put it in the Margin ; but in the Text you read, Ordinances) as I delivered them to you. This Form, these Traditions, these Ordinances are inculcated again and again, [1 Tim. vi. 20.] *O Timotby, keep that which is committed to thy Trust : And, [v. 3.] If any one teach otherwise, he is proud, knowing nothing.* Again, [2 Tim. i. 13.] *Hold fast the Form of good Words which thou hast heard of me : That good Thing which was committed to thee, keep by the Holy Ghost.* Again, [Cob. iii. 14.] *But thou continue in those Things which thou hast learned, and been assured of, knowing of whom thou hast learned them ; Learned I say, by Word of Mouth, for by Writing he had received but little.* So also, when as yet by Writing he had taught the Romans nothing, he, in his first and only Epistle to them, wrote thus, [Rom. xvi. 17.] *Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which you have learned.* Likewise, when as yet he had written nothing to the Galatians, for where is any such Writing ? He begins thus, [Gal. i. 6.] *I marvel that so soon you are removed from him, who called you into the Grace of Christ unto another Gospel,* I say, removed, that is, changed from the Form of Faith which I delivered, which was a true, though not a written Gospel, into another Gospel taught by these new otherwise Teachers ; yet saith he with all earnestness,

nestness, *Although we; or an Angel from Heaven, preach any other Gospel unto you than that ye have received, let them be accursed,* [v. 8.] S. Paul as yet had preached nothing to them in Writing, but they had received all by *Oral Tradition*, and yet notwithstanding once again more vehemently, [v. 9.] *As we have said before, so I say now again, If any Man preach any other Gospel unto you than that you have received, be he accursed.* Note, the Word *Received*, intimateth that they had all by Tradition. For what, as then, had they received from him in Writing? And he saith no more than other Apostles, who did write nothing, but delivered all by Oral Tradition, might truly have said of the Gospel so delivered by them. Neither did S. Paul speak of what they should receive many Years after, but of what they had *as then received*; for that was as true as any Thing they should receive by Writing. And therefore for their forsaking of what they had received thus, he most deservedly faith unto them, *O foolish Galatians, who hath bewitched you?* [Ch. iii. 1.] For indeed they seem bewitched out of their Senses, who, to follow the private Judgment of some otherwise Teachers, reject what they had *received* by the full, and still-continued Report of all Christianity from the first Teachers of the Faith.

6. They object Tradition to be the Word of Men; but all these Arguments shew this Apostolical

Apostolical Tradition, for which only we now contend, to be the Word of God; *A Form of sound Words.* And [1 Thess. ii. 13.] *Ye received the Word of God which ye heard of us, ye received it not as the Word of Men, but (as it is in Truth) the Word of God.* Behold, what was heard by them only by Word of Mouth, was *in Truth the Word of God.* Therefore a fit Rule of Faith, even before it was written.

7. They ask, How we know a true Apostolical Tradition from a false one, which is the Tradition of Men. I answer, that a true Apostolical Tradition cometh down handed by a full unanimous Report of all Catholic Nations in all Ages, attested by their universal Practice and uniform Doctrine, what is thus delivered is the Doctrine of the Church diffused, and therefore Infallible; upon this Ground, for other infallible Grounds you have none, you receive only such and such Scripture for Canonical, and such and such Copies of the Scripture for Authentical. We can therefore, to the full, as well distinguish true Traditions from false ones, or Apostolical Traditions from Traditions of Ordinary Men, as you can distinguish the Authentical Copy of their Writings from such as are forged or corrupted; for you must first distinguish the Truth of the Tradition which recommends such Books unto you from all false Traditions.

The

The Third Point.

*Of the never Failing of the Church, which
being perpetual can preserve perpetual Tra-
ditions. Also of succession of true Pastors
and Professors.*

If the Church of Christ could fail, or cease to be, it is evident Tradition might fail, and not be preserved in its purity. The true Church is both infallible, as long as she lasts, (of which see Point 5.) and is also sure to last to the End of the World. Yea, she is assured all this Time to have a lawful Succession of true Pastors, and under them true Professors of the Faith in a vast Number; find any such Church besides the Roman, if you can, and I give you leave to call that the true Church. And lest perhaps the great Number of powerful Texts, which we are to cite, should work small effect with Minds prepossess with one or two Objections to the contrary, we will first clear them, and then pass to the manifold clear Texts which demonstrate the true Church at no Time to be in a lurking Invisibility.

2. The prime Objection is from the words of Elias, [1 Kings xviii. 22.] *I, even I, only remain a Prophet of our Lord.* And in the next Chap. [v 10.] *I, even I, only am left,* which again he repeats [v. 14.] *I answer,*
That

That at least, he is told presently by God, [v. 18.] *That there were left in Israel seven Thousand Men, whose Knees had not been bowed before Baal.* And in the former Chapter it is manifest, he knew of an hundred Prophets. For, [v. 13.] *Abdias told him, I bid of the Prophets of our Lord, an hundred Men, by fifty and fifty, in Caves.* Wherefore he well knew, that there were many Faithful, amongst whom so many Prophets were known to him ; yea, hence it is clear that he was not the only Prophet left. Wherefore those Words, *I, only I, remain a Prophet of our Lord,* are to be understood thus : *I, only I, remain a Prophet, standing openly to oppose their fury amongst the Apostated Tribes of Israel.* For Elias knew full well, that not all the Children of Israel, but only ten Tribes were fallen from God, [1 Kings 12.] He knew also that the still faithful Tribe of Judah, including Benjamin, afforded *Rehoboam an Hundred and fourscore Thousand chosen Men, to fight against the other revolted ten Tribes,* [v. 21.] which is again repeated [2 Chron. 11.] with a notable declaration how much the true Church even then flourished in Judah and Benjamin. *Rehoboam himself building fifteen Cities inclosed with Walls :* And [v. 13.] *The Priests and Levites that were in all Israel resorted to him out of all their Coasts.* And [v. 16.] *Of all the Tribes of Israel, whosoever had given their Hearts to seek their Lord God of Israel, came*

into

into Jerusalem to sacrifice, and they strengthened the Kingdom of Judah. All this Elias knew very well, and also that which follows, to wit, that Asa reigned over all Judah in all Piety and Peace, [2 Chron. 14.] And, he built other fenced Cities in Judah. And, [v. 8.] Asa had of Judah an Army of 300000, and of Benjamin two Hundred and eighty Thousand. And he defeated ten Hundred Thousand Ethiopians. And [2 Chron. 17.] Josaphat, who lived in the Days of Elias, was yet greater than Asa his Father, both in Piety and Power. For [v. 10.] *The Dread of our Lord came about all the Kingdoms of the Lands that were about Judah, neither durst they make battle against Josaphat.* And he built many strong Cities, and stupendous was the Number of his Forces, [v. 14.] of Judah under Abnath three Hundred Thousand; and two Hundred eighty Thousand under Jobanar: and two Hundred Thousand under Amasia; and two Hundred Thousand under Eliada; and one Hundred eighty Thousand under Josabas. All these make eleven Hundred Thousand, and sixty Thousand Soldiers: And yet the Scripture saith, *All these were at the Hand of the King, besides others whom he had put in walled Cities in Judah.* Behold the Jewish Church, even at her lowest ebb. Christ's Church is the Mistress, and of higher dignity: Wherefore at all Times after her beginning, you must find me at least as many visible Professors

fessors of her Doctrine, as the Jewish Church had in her meanest condition, *For the New Testament is established in far better Promises,* [Heb. viii. 6.] As also appears by the Texts which here shall be cited. All which Texts convince such a perpetual conspicuous, and visibly flourishing state at all Times, that no Church differing from the *Roman* can be shewed to have had any thing like it.

3. The other only considerable Objection is, That perhaps these Promises, made to God by his Church, concerning his always protecting her, were made upon this condition, that he would do this, if she should persevere to keep his Commandments, for so all his Promises to *David* and *Solomon* are made. I answer, That it is evident that some Promises which seem made to them and their Posterity, are not to be literally understood of their Posterity according to the Flesh; but as they by Grace be Sons of Christ, who was the Son of *David*. And divers of these Promises are made so absolutely, that absolutely they admit of no such condition. Take for proof hereof that convincing Text, [Psal. lxxxix. 4.] *I have made a Covenant with my chosen, I have sworn to David my Servant, thy seed will I establish for ever, and I will build up thy Throne to all Generations.* All which is only verified in Christ; who, in his Church, hath given him the Seat of *David his Father, and he shall reign in the House of Jacob for ever, and of his Kingdom there*

there shall be no End. As the Angel said, [Luke i. 32.] After this Promise of everlasting perpetuity to his Church, lest any one should think his Promises might be made void by any sins of hers, or to be made only upon Condition of their walking in his Commandments, he addeth in the same Psalm, [v. 27.] *And I will put him the first Begotten high above the Kings of the Earth, I will keep my Mercy unto him for ever, and my Testament faithful unto him. I will put his Seed for ever and ever, and his Throne as the Days of Heaven. But if his Children shall forsake my Law* (this cannot be possibly in your Doctrine spoken of the Elect) *and will not walk in my Judgments. If they will profane my Justices, and not keep my Commandments, I will visit their Iniquities with a Rod, and their sins with stripes: But my loving-kindness I will not take away from him, nor suffer my faithfulness to fail. My Covenant will I not break, nor the Thing which is gone out of my Lips. Once I have sworn in my Holiness, if I lye to David, his Seed shall continue for ever, and his Throne as the Sun in my sight, and as the Moon perfect for ever.* This Text speaks home to prove what I intend, to wit, that these Promises be made upon Christ, the Son of David, the Son of Abraham, [Matth. i. 1.] and as St. Paul teacheth, that only those who believe in Christ be the true Children of Israel and Abraham, so they only be the true Children of David;

and concerning them is verified the Promise, which, as is here said, for no sins of theirs shall ever be frustrated. *Not as though the Word of God had taken no effect, but they that are the Children of the Promise are counted for the Seed,* [Rom. ix. 6.]

4. And in this sense the Sacred Text speaks, [2 Sam. vii. 16.] *And thine House and thy Kingdom shall be established for ever before thee, thy Throne shall be established for ever.* According to all these Words did Nathan speak to David. So [Psal. lxxii. 5.] *They shall fear thee as long as the Sun and Moon endure, throughout all generations. He shall have dominion also from Sea to Sea, and from the River to the Ends of the Earth.* In whom can these Texts of Scripture be verified but in Christ, ever reigning in his Church diffused, even in a flourishing Condition, over the Face of the Earth. According to what is said, [Luke i. 32.] *The Lord God shall give him the Throne of his Father David; and he shall reign over the House of Jacob for ever,* (by having still the Kingdom of his Church, consisting of those true Israelites of whom St. Paul spoke) *and of his Kingdom, (or Church) there shall be no End.*

5. *Isaias every where is very full to this purpose* [Chap. xlix. v. 14.] *And Sion said, Our Lord hath forsaken me, and our Lord hath forgotten me. Why, can a Woman forget her Infant, that she will not have pity on the Son of her Womb? And if she should for-*

get, yet I will not forget thee. Behold, I have written thee in my Hands. And again, [Chap. liv. v. 9.] As in the Days of Noah is this thing to me, to whom I swore I would bring in no more the Waters of Noah upon the Earth, so have I sworn not to be angry with thee, nor to rebuke thee. For the Mountains shall (sooner) be moved, and Hills tremble: But my Mercy shall not depart from thee, and the Covenant of my Peace shall not be moved, said our Lord, thy Miserator. Poor little one, broken with Tempest, without all comfort, behold I will lay thy Stones in order, and will stablish thee in Saphires, and I will put the Jasper Stone for thy munitions. And again, [Chap. ix. v. 15.] I will make thee the pride of worlds, a Joy unto generation and generation. [V. 18.] Iniquity shall be no more heard in thy Land, waste and destruction in thy borders, and Salvation shall occupy thy walls, and Praise thy gates. Thou shalt have no more the Sun by Day, neither shall the Brightness of the Moon enlighten thee (these are too mean Lights for thee;) but the Lord shall be to thee an everlasting light, and thy Lord God for thy glory. Thy Sun shall go down no more, and thy Moon shall not be diminished, because the Lord shall be unto thee an everlasting light, and the Days of thy Mourning shall be ended. Again, [Ch. xi. 6.] You shall eat the strength of Genesies, and in their glory you shall be proud, everlasting Joy shall be to them. I will give their work in truth, and make a perpetual Covenant

with them, and they shall know their Seed in the Gentiles : All that shall see them shall know that these are the Seed which the Lord hath blessed. Again, [62. 3.] Thou shalt be a Crown of Glory in the Hand of our Lord, and the Diadem of a Kingdom in the Hand of thy God. Thou shalt no more be called forsaken, and thy Land shall be called no more desolate ; but thou shalt be called my will in her, and thy Land Inhabited, because it hath well pleased our Lord in thee, and thy Land shall be Inhabited. Thy God shall rejoice upon thee, upon thy walls Jerusalem I have placed Watchmen all the Day, and all the Night ; for ever they shall not hold their peace. See here the continual Visibility of the Church in her Watchmen and Pastors, of which consequently there must be a perpetual succession. And, [v. 8.] Our Lord hath sworn by his right Hand, and by the Arm of his Strength, If I shall give thy Wheat any more to be Meat to thy Enemies, and if the strange Children shall drink thy Wine. And he concludeth, [v. 12.] Thou shalt be called a City sought for and not forsaken. That the true Church also shall have a perpetual succession of Priests and Levites, is clearly expressed in the last Chapter of *Isaias*, in which after the Prophet had named *Africa*, *Lydia*, *Italy*, *Greece*, and the *Islands afar off*, he addeth, [v. 21.] And I will take of them to be Priests and Levites, saith our Lord ; for as the new Heavens

and the new Earth, which I make to stand before me, so shall stand the Seed of your Name. Note, these Levites be now not by birth, but by election ordained to be such out of several Countries, *Italy, Greece* and other Islands, which names your Bible avoids to translate.

6. St. Jeremy is no less copious, [Ch. xxx. v. 11.] *Though I make a full end of all Nations, yet I will not make a full End of thee; but I will correct thee in Measure.* The Church indeed may be chastised for a While but never be brought to consummation. For [Ch. xxxi. 35.] *Thus saith our Lord, that giveth the Sun for the Light of the Day, the order of the Moon and the Stars for the Light of the Night, &c. If these Laws shall fail before me (saith our Lord) then also the Seed of Israel shall fail from being a Nation before me for ever.* If the Heavens above shall be able to be measured, and the Foundations of the Earth to be searched out, I also will cast away all the Seed of Israel. Again, [Ch. xxxii. 38.] *And they shall be my People, and I will be their God; and I will give them one Heart, and one Way, that they may fear me all their Days, and it may be well with them, and with their Children after them; and I will not cease to do them good.* And I will make an everlasting Covenant with them; and I will give my fear in their Heart, that they may not revolt from me. Again, [Ch. xxxiii. 14.] *Behold the days will come, saith our Lord,*

The Church still to continue
and I will raise up the good Word, that I have
spoken to the House of Israel ; in that Time I
will make the spring of Justice to bud forth un-
to David, and he shall do Judgment and Justice
on the Earth. This saith our Lord, There shall
not fail of David a Man to sit upon the Throne
of the House of Israel, (Christ must succe-
sively have his Vicar or Vicegerent in all
Ages) and of the Priests and Levites there
shall not fail before my Face a Man to offer
Holocausts, and to burn Sacrifices, and to kill
Victims all Days. Behold a succession of
lawful Priests still offering Sacrifices, expres-
sed by the Priests, and Sacrifices as were then
only known. Again it followeth, And the
Word was made to Jeremy, saying, If my
Covenant with the Day can be made void, also
my Covenant may be made void with David my
Servant, that there may not be of him a Son
(a Vicar, or Vicegerent) to reign in his Throne,
and the Levites and Priests my Ministers ; yea,
[v. 22.] Even as the Stars in Heaven cannot
be numbred, and the Sand of the Sea be mea-
sured, so will I multiply the Seed of David my
Servant, and the Levites my Ministers.
Whence it is evident, that the Number of
lawful Priests, by lawful Mission and Ordina-
tion, shall not only never fail, but also ne-
ver fail to be a great Number. There follow-
eth again in the same Chapter the former Co-
venant repeated once more.

7. Ezekiel also speaks very home, [Ch. xxxiv. 22.] *I will save my Flock, and it shall be no more a Spoil, and I will raise up over them one Pastor, who shall lead them; my Servant David he shall feed them, and he shall be their Pastor; and I the Lord will be their God, and my Servant David the Prince of them.* And [v. 28.] *And they shall be no more a spoil to the Gentiles.* Again, [Ch. xxxvii. v. 23.] *Neither shall they be polluted any more in their Idols, and I will cleanse them, and they shall be my People, and I their God, and my Servant David King over them, and there shall be one Pastor over them all, They shall walk in my judgments, and they shall keep my Commandments, and they shall do them, and they shall dwell on the Land which I gave to my Servant Jacob, themselves and their Children, and their Childrens Children, even for ever, and David my Servant a Prince for ever. And I will make a Peace to them, an everlasting Covenant shall be to them, and I will found them, and multiply them, and will give my sanctification in the midst of them for ever, &c.* And the very last Verse of the last Chapter, *The Name of the City from that Day, Our Lord there.*

8. Clearly also Daniel, [Ch. ii. v. 44.] *In the Days of those Kingdoms the God of Heaven shall raise us a Kingdom that shall not be dissolved for ever; (but still continue in the Quality of a Kingdom) and this Kingdom shall not be delivered to another People, and it shall consume all the (Idolatrous) Kingdoms,*

*The Church still to continue
and it shall stand for ever, in quality of a
Kingdom.*

There is little need to pass to the New Testament, the Old sufficing, if any thing will suffice. Of Christ's Gospel St. Paul says, [2 Cor. iv. 3.] *If our Gospel be hid, it is hid to them that are lost.* Either you must confess your selves lost Men, or you must say that at no Time Christ's Gospel lay hid so as you could not tell who professed it. I insist not in the known Places, as that the Church, [Matt. xvi. 18.] *Is built upon a Rock, and that the Gates of Hell shall not prevail against it.* Again, it is evident that she must still be visible in all Ages, that we may still at any Time *Tell the Church, and hear her,* [Math. xviii. 17.] and be still fed by her Doctrine and Sacraments. For these be the two essential Marks of a true Church, as Protestants say. Hence [Ephes. Ch. iv. 11.] *He gave some Apostles, some Prophets, and other some Pastors and Doctors, &c. until we meet all in the Unity of Faith,* which will not be till the World's end. *These be the Light of the World, still set upon the Candlesticks, never hid under a Bushel,* [Matth. v. 14.] *A City upon a Hill, still to be seen.* And though the Mustard-seed was the least at the Beginning, yet in the Growing it proves a Tree, and all Fowls repair to it, [Matth. xiii. 32.] Yea, this must be a Church perpetually continuing in such reverence to our Bleſſed Lady, that her Words

must

must be fulfilled, [Luke i. 48.] *All Generations shall call me blessed.* And [v. 33.] *Her Son shall reign in the House of Jacob for ever, and of his Kingdom there shall be no End.* And so himself saith to his Apostles, [Matt. xxviii. 20.] *Behold I am with you all Days, even to the Consummation of the World.* His Apostles were not to be in the World even to the End of the World. The Promise therefore is, to be with them in the Person of such as should succeed them in teaching and preaching, &c. Again, in the like Sense he saith, [John xiv. 16.] *And he will give another Paraclete, that he may abide with you for ever.*

All these Texts demonstrate what we have undertaken to prove. And hence it doth unavoidably follow, that the Church must in all Ages have a continual Succession of true Preachers of the Word of God, and true administration of Sacraments; for these two Things (even according to the 39 Articles of the Church of England) are the two essential Signs or Notes of a true Church, which must ever accompany her in all Ages. And if a Church be (as St. Cyprian faith) *A flock adhering to their Shepherd,* then as in all Ages there is a flock of Christ, so there must be a Shepherd, to whom this Flock may and must adhere. And therefore a lawful Succession of true Pastors must needs in all Ages be found in the Church, at least without any considerable interruption; and this is expres-

fed in several Texts here cited. Now ponder, that this is to be found in no Church, but the Roman. See more in the next Point.

The Fourth Point.

Of the Universality and vast extent of this perpetual Church, which also must be the Converter of Gentiles. This no Church differing from the Roman, ever was.

IF the Church were to remain perpetually in any very small extent, or bigness, perhaps we might hear little News of her in some Ages. But the true perpetual Church, foretold to be in all Ages in the Texts now cited, is likewise in Scripture, no less clearly foretold to be in all Ages, so universally spread, and so visibly numerous, that the very recital of these Texts is enough to put quite out of countenance any other Church, but the Roman, especially being that this true Church is so manifestly said to gain this her vast extent by the Multitude of Gentiles, which she is to convert to her. A Thing which evidently must be verified in the true Church, and yet it is evident, that

this only is verified in the Roman Church; that is, no Church, but such as was joined to her in Communion, ever converted any one Parish of Gentiles.

2. The Texts which evidence this vast extent of the true Church, are [Gen. xiii. 16.] *I will make thy Seed as the Dust of the Earth.* And [Ch. xv. 5.] *Look up to Heaven, and number the Stars if thou canst.* And he said to him, *so shall thy Seed be.* Again, [Ch. xxii. 16.] *By my own Self I have sworn, saith the Lord, I will bless thee, and I will multiply thy Seed as the Stars of Heaven, and as the Sand that is by the Sea.* And in thy Seed shall be blessed all Nations of the Earth. Now S. Paul tells us, [Rom. ix. 8.] *Not they that are the Children of the Flesh (of Abraham) they are the Children of God; but they that are the Children of Promise are esteemed for the Seed.* And if still you contend, that these Texts are only for the Jewish Church, you must also remember that Christ's Church is the Mistress, she the Hand-maid, and that as S. Paul says, *The New Testament is established in far better Promises,* [Heb. viii. 6.] And mult flourish far more than ever the Jewish Synagogue did. Hence [Apoc. vii. 9.] S. John, after twelve Thousand of every Tribe of Israel were signed, saw a great Multitude which no Man could number of all Nations, Tribes, Peoples, and Tongues. But let us go on.

3. David

3. David [Psal. ii. 8.] *Ask of me and I will give thee the Gentiles for thy Inheritance and thy Possession to the End of the Earth.* [Psal. xxii. 27.] *All the Ends of the Earth shall remember and be converted to our Lord. All the Kindreds of the Nations shall adore in his Sight.* Again, [Psal. lxxii. 7.] *In his (Christ's) Days shall the righteous flourish so long as the Moon endureth. And he shall rule from Sea to Sea, and from the River even to the Ends of the round World. Yea all the Kings of the Earth shall adore him; and all Nations shall serve him.* [Psal. xcvi. 3.] *All the Ends of the Earth have seen the Salvation of our God.* Of what Church is this true besides the Roman?

4. In this Point of the Multitude of Gentiles to be converted none more eloquent and copious than the Prophet *Isaiah*, [chap. ii. 2.] *And in the latter Days (the New Testament is called the last Hour, [I Job. ii. 18.] the Mountain of the House of our Lord shall be prepared in the Top of Mountains, and all Nations shall flow unto it: And he shall judge the Gentiles, &c.* Again, [ch. xlvi. 1.] *Listen, O you Islands, and attend you People from afar.* And then [v. 6.] *It is a small Thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to convert the Dregs of Israel:* (it is too too poor a Thing for Christ to be Author of so small a Church as the Jewish Church was) *Behold I have given thee to the Light of the Gentiles,*

Gentiles, that thou mayest be Salvation even to the farthest part of the Earth ; Kings shall see, and Princes arise, and adore for our Lord's sake. Behold these shall come from far, and behold they from the North, and the Sea ; and these from the South Country. Lift up thy Eyes round about and see all these are gathered together, they are come to thee. And [v. 19.] Thy Desarts, and thy solitary Places, (in which no body before served God) and the Land of thy Ruin shall now be strait, by reason of the Inhabitants. And yet shall the Children of the Barrenness say in thine Ears. The Place is strait for me, make me Space to dwell. Then [v. 22.] Behold I will lift up my Hands to the Gentiles, and to the People I will exalt my signs. And they shall carry thy Sons in their Arms, and thy Daughters upon their Shoulders. And Kings shall be thy nursing Fathers, and Queens thy Nurses. With a Countenance cast down to the Ground they shall adore thee, and they shall lick up the Dust of thy Feet. (Kings prostrating themselves at the Feet of Christ's Vicar, and kissing them.) Again, [Ch. liv. 2.] Enlarge the Place of thy Tents, and stretch out the Skins of thy Tabernacle ; for thou shalt penetrate to the right Hand, and the left. And thy Seed shall inherit the Gentiles, and shall inhabit the desolate Cities. Here Note, that these things were spoken to the Jewish Church, telling her how much the future Glory of Christ's Church should exceed her, and so to her

her the Prophet said in the first Verse: *Praise, O barren Woman which barest not, sing praise and make joyful Noise, b caue many are the Children of the Desolute, (Gentiles) more than of her that hath a Husband.* To wit, the Synagogue to which he had been so long espoused. So that it is flatly against Scripture to make the Church of Christ at any Time so barren, as the Synagogue was in the Days of *Elias*. Although even then she had in the Field far above Eleven Hundred Thousand Men, besides many Thousands of Soldiers in her walled Cities, as we shewed Point 3. n. 2. Much more is it against Scripture to make her so little as not to be visible, or known. And therefore again, [Ch. lx. 1.] *Arise, be Illuminated, Jerusalem, because thy Light is come, and the Glory of our Lord is risen upon thee. Gentiles shall walk in thy Light, and Kings in the Brightness of thy Rising. Lift up thine Eyes and see round about: All these are gathered together, they are come to thee. Thy Sons shall come from afar, and thy Daughters shall rise from thy side. Then shalt thou see, and abound, and thy Heart shall be enlarged, when the Multitude of the Sea shall be converted to thee. The strength of the Gentiles shall come to thee, the inundation of Camels shall cover theg.* [v. 10.] *The Children of Strangers shall build thy Walls and their Kings shal minister to theu, and thy Gates shall be open continually, (never shalt thou be invisible, for) Day and Night*

the

they shall not be shut, that the Strength of the Gentiles may be brought to thee, for the Nations and the Kingdoms that shall not serve thee shall perish. What Nations can serve (yea, and be bound, under pain of Perishing, to serve) an invisible Church? Again, [v. 15.] *I will make thee an eternal Excellency, a joy unto Generation and Generation, and thou shalt suck the Milk of Gentiles, and thou shalt be nourished with the Teats of Kings.* Again, [Ch. lxii. v. 2.] *And the Gentiles shall see thy Righteousness, and all the Kings thy Glory.*

5. Jeremy also every where fully, [Chap. xxx. 19.] *I will multiply them, and they shall not be few, and I will glorify them, and they shall not be small.* Christ's Church still shall ever contain a vast Number of People. Again. 31. 34.] *And a Man shall no more teach his Neighbour, and a Man his Brother, saying, know our Lord, for all shall know me from the least of them to the greatest,* saith our Lord: *Thus saith our Lord, that gives the Sun for the Light of the Day, the Order of the Moon and Stars for the Light of the Night.* If these Laws shall fail before me saith our Lord, then also the Seed of Israel shall fail that it be not a Nation for ever before me, This Text cometh convincingly home to prove that this univerſality shall be perpetual, and no more fail in any Age than the Light of the Sun and Moon. As long as they last, this Church shall be a flourishing Nation for ever. For again, [v. 37.] *Thus saith our Lord, if* the

*the Heavens shall be able to be measured, and
the Foundations of the Earth beneath to be
searched out, I also will cast away all the Seed of
Israel.* And then in a Metaphor of a City
built upon Hills, far distant from one another,
he says, this so vastly extended City *shall not*
be plucked up, and it shall no more be destroyed
for ever, which is a gallant Expression of
the perpetual Universality of the Church,
for ever retaining a vast great Extent in any
Ages whatsoever. The same follows, [Ch.
xxxiii. 20.] *Thus saith our Lord: If my
Covenant with the Day can be void, and my
Covenant with the Night, that there be no
Day nor Night in their Time; also my Cov-
enant may be made void with David my Servant,
that there be not a Son of him to reign in his
Throne, and Levites and Priests my Ministers.
Even as the Stars of Heaven cannot be num-
bered, and the sand of the Sea be measured, so
will I multiply the seed of David my Servant,
and the Levites my Ministers.* Now if the
Number of Priests, Pastors, and Teachers,
shall be so great at all Times; how great at
all Times, and how exceeding visible must
be the Number of the People who are visibly
to be ruled, fed, and taught? And yet again
[v. 25.] *If I have not set my Covenant between
Night and Day, and Laws to Heaven and
Earth; surely I will also cast off the Seed of
Jacob, and of David my Servant, that I take
not of his Seed Princes of the Seed of Abra-
ham, Isaac, and Jacob.* These Levites and
Priests

Priests shall not be so by Birth, but they shall be taken out of Italians, Africans, Grecians, the Islands, as *Isaias* faith in his last Chapter, [v. 21.] though your Bible did not interpret the Hebrew names of the Countries. These Texts then manifestly tell the perpetual succession of Priests and Pastors in Christ's Church, so that we are no less assured of having lawful Princes in the Church lawfully, still governing the same; than we are assured of having Night and Day, and the Heavens moving above us, and the Earth standing under us. A Point much to be noted; yet we may confidently say, No Church, no Church, but the Roman, can do this.

6. Ezekiel, [Ch. xvii. 22.] *Thus saith our Lord: And I will take the Marrow of the high Cedar, and will set it, and will plant it upon a Mountain, a Mountain high and eminent. On the high Mountains of Israel will I plant it, and it shall shoot forth into a Bud, and shall yield fruit, and it shall be into a great Cedar, and all Birds, and every Fowl shall dwell under the shadow of the Boughs thereof, and shall there make their Nests.* Behold Christ's Church, which in her beginning, was but a small grain of Mustard-seed, now grown up to the greatness of such a Cedar as this is. And not grown, and grown, until at last she was grown quite invisible. Memorable is that Text, [Ch. xxxvi. 25.] *And I will pour*

*pour out upon you clear Water, and you shall
be cleansed from all your contaminations, and
from all your Idols will I cleanse you, and give
you a new Heart, and will put a new Spirit
in the midst of you, and will (by my Grace)
make that you shall walk in my Precepts, and
keep my Judgments, and do them.* (Before we
go farther I pray take special notice, that the
Church by the Grace of Christ is freed from
fear of being abandoned, because she did not
at any Time grow to forsake God's Judgment,
for he will still give her Grace to keep
them.) *In that Day that I shall cleanse you
from all your Iniquities, and shall make the
Cities to be inhabited, and shall repair the ru-
inous places, and the Desert Land shall be Tilled
and they shall say, This Land untilled is become
a Garden of Pleasure.* And, [v. 37.] *I will
increase them with Men like a Flock, as the
Flock of Jerusalem in her solemn Feasts;* (in
which Feasts many Thousand Men, gathered
out of every household of that Nation, did
use to go up to Jerusalem) *so shall the Desert
Cities be full of Flocks of Men.* How can
universality, and a most visible numerosity
be more fully expressed: when even the De-
sart places shall be filled, as Jerusalem was
thronged and crowded in the Solemnities
thereof? *Daniel, [Ch. ii. 35.] makes the
Church of a little Stone grown into a Moun-
tain, filling the whole Earth;* how ridicu-
lously then do you tell me, you can scarce
see it for this 1000 Years before Luther?

7. Mich. [Ch. iv. 1.] *And it shall be in the latter End of the Days, (I Joh. ii. 18. The Time of the New Testament is called the last Hour) there shall be the Mount of the House of our Lord prepared in the Top of Mountains, and high above all the Hills, (what more visible?) and People shall flow unto it, and many Nations shall hasten, and shall say, Come, let us go up to the Mountain of our Lord, and to the House of the God of Jacob, &c, And [v. 7.] I will make her that labours into a mighty Nation, and our Lord will reign over them from this Time, now and for ever. So that from this Time, now and for ever, the Church was promised still for all Ages to be a mighty or strong Nation. Never a small invisible unknown Company.*

8. Zach. [Ch. xiv. 8.] *And it shall be in that Day, living Waters shall issue forth of Jerusalem; half of them to the East Sea, and half of them to the last Sea; in Summer and Winter shall they be, and our Lord God shall be King over all the Earth: and in that Day shall be one Lord, and his Name shall be one. And by and by he tells us at large, even to the End of the Chapter, how all Nations shall be accursed that come not up to adore in his Church, A manifest Sign of her perpetual purity in Doctrine. For how would God lay such curses and plagues upon Men, for refusing to follow the Church erring.*

9. Malach. [Ch. i. 11.] tells us, the Church shall be extended as far as the Sun beams

beams among the Gentiles. *From the rising of the Sun, even to the going down thereof, great is my Name among the Gentiles; and in every place there is sacrificing, and there is offered a clean oblation, because my Name is great among the Gentiles, saith the Lord of Hosts.* Behold the true Church, all the World over, offering a pure and grateful Sacrifice.

10. The Places of the New Testament are more known, as that the Church by reason of her continual Universality, is *A City upon a Hill*, still to be seen from all places. *A Candle upon a Candlestick,* as well seen to the whole World, as a Candle to the whole Room in which it burns. The Apostles are sent *to preach to all Nations.* The little Mustard-seed grows to be the biggest of all Plants, like the *Cedar* in *Ezekiel*, [Ch. xvii. 22.] S. Peter's Net is even broken with the taking of Fish, &c. But because the New Testament writes no farther than the *Acts of the Apostles*, and contained but a small Part of them, the subsequent Conversion of the Multitude of Nations, of the Strength of Gentiles, and of all the Kings of the Earth, as the above-cited Texts declare, is to be taken out of History, in which manifestly the Truth of all that was foretold doth appear. But all this wholly and intirely, was performed by the Roman Church only, that is, by such as have been known to have joined in Communion with

her. If you say, the Roman is not the true Church, here foretold by the Prophets; then I pray ponder well, how impossible it is for you upon Earth to find any other Church, to which those manifold Prophecies, with any shew of probability, can be applied.

The Fifth Point.

Of the Infallibility of the Church, and consequently of her fitness to be Judge of Controversies.

NOTE, that in two Manners or Ways, Things of Belief and Practice, may be delivered by a Community: The first is, When such Things once received by the said Community, are perpetually retained by the same in all Places by the Public Practice; and also, upon all Occasions, taught by Word of Mouth, and expressed in written Books. Thus our common Law in England, though never written by any Law-maker, is notwithstanding by daily Practice most faithfully kept, and hath been so for so many hundred Years by the whole Nation diffused. And in this Manner the Church diffused keepeth in perpetual Practice, and delivereth to her Children as infallible Truth, what

what was first delivered unto her, by Commission from God, either in Writing, or by Word of Mouth. The other Way of making and delivering Laws, is to call together the representative Body of the Community. So here in *England* our Statute Laws are made, not only by the King, nor only by the Parliament, but by the Order both of King and Parliament. And what is thus enacted is the Decree of the Nation Representative. Now as the Representative of our Nation is the King and Parliament: so the Church Representative is the chief Pastor thereof, together with a lawful general Council. And the Definitions and Decrees set forth by their Authority, be called the Definitions and the Decrees of the Church Representative. All such Definitions we Roman Catholics hold Infallible. Whether the Definition of a Council alone, defining without their chief Pastor, or the Definitions of the chief Pastor alone, defining without a Council, be Infallible, or no, there be several Opinions amongst us; in which we do and may vary without any Prejudice to our Faith, which is not built upon what is yet under Opinion, but upon that which is delivered as Infallible; and we all unanimously hold that to be so, which the universal Church Representative, consisting jointly of the chief Pastor of the said Church voting in, and with a general Council; not that this Representative made wholly of Men, is

not,

not, of its own nature, subject to Error. For this we never affirm. And so our Adversaries say nothing at all to the purpose, whilst they labour to prove this. Let them disprove, if they can, and that out of Scripture alone, that which we say, to wit, That this Church Representative is Infallible merely, and purely by the special Assistance of the Divine Providence, always affording to his Church a sufficient Measure of the Spirit of Truth, to lead her into all Truth. And that he is ever so surely resolved to do this, that no Sins of his Church shall ever hinder him from doing of it, as is most expressly delivered by God himself; *Psalm* xxxix. in the Words cited by me at large Point 3. N. 3. Which Place the Reader shall find most convincing to prove, that notwithstanding all the Sins that shall ever happen in his Church, the Sun and Moon shall sooner fail, than God will fail to provide a Successor in Christ's Throne, to govern his Church in the Profession of Truth, so as his faithfulness shall not fail, or none of his Words be frustrated; which you shall see delivered again and again in the ensuing Places of Scripture. All which, to the number of 30, I gather so fully, because the protestants exclaim against nothing more, than the Church's claim to Infallibility, which D. Ferne calls, *The very Bane of Christendom*, though it be the very Ground-work of Christianity. For all the Interpretation

tation of Scripture is fallible, if the Interpretation of the Church be fallible, even then when she hath carefully conferred Scripture with Scripture.

2. And to avoid Confusion, I will divide these 30 Texts into these three several Sorts. The first Sort shall contain either such as command us absolutely to follow, and obey the Church in such a manner, as would wholly mis-beseem God to command us, if she could thrust Errors upon us for divine Verities; or such Texts as teach us to rely more upon the Church than could prudently be done, if she could teach Error. The second Sort shall contain a Multitude of such glorious Expressions made every where of the Church, as would be most empty and truthless if the Church should ever prove a Mistress of Errors, and press them on her Children for divine Verities. The third and last Sort, shall be such Texts as plainly affirm Truth to be still taught in the Church and to be entailed upon her, promising she shall not revolt from it, but stand still a true Pillar and ground of Truth.

3. *Of the first sort of Texts*, we have these by which either God commands us universally to follow his Church, or speaks that of his Church which could not be delivered as it is, if this Church could err. For Example, How could God glory in the Multitude of such as follow his Church, if by so doing, they should be led into Error.

And yet *Isaias* ii. God seems to glory in the Multitude of those who confidently resort to the Church, as to a Mistres of assured Truth, to be instructed by her, saying. [v. 3.] *Let us go up to the Mountain of our Lord, and he will teach us his Ways, and we shall walk in his Paths, and he shall judge among the Nations.* Behold Christ erecting a Court or Tribunal in his Church, to judge among Nations, and decide all their Controversies; which must needs suppose obedience to be yielded to his Judgment. Yea, the same Prophet adds, [Chap. liv. 17.] that *No Weapon that is formed against thee shall prosper: and every Tongue resisting thee in judgment thou shall condemn.* And the Prophet there from the beginning manifestly speaks of Christ's Church. *Thirdly, Isaias* [Ch. ix. 12.] *The Nation and Kingdom that will not serve thee, shall perish.* Under Pain of perishing the Church must be obeyed. Whence, *Fourthly, Ezech.* [ch. xliv. 23.] *They (that is, the Priests) shall teach the People what is between a holy Thing, and a Thing polluted, and the Difference between clean and unclean. They shall shew them, and when there shall be Controversy, they shall stand in judgment, and shall judge according to my judgments.* This being their Office, the Peoples Office must needs be, not to judge them, but obey them.

4 Whence, *Fifthly, Christ* [Matt. xviii. 17.] commands all to obey the Church;

under Pain of being held here on Earth, as *Publicans and Heathens*, and of having this Sentence ratified in Heaven. Tell the Church, faith he, and if he will not bear the Church let him be unto thee as a Heathen, and a Publican. Amen, *I say unto you whatsoever you shall bind on Earth, shall be bound in Heaven, and whatsoever you shall loose upon Earth, shall be loosed also in Heaven.* Here you see Obedience to be yielded under Pain of being held as a Publican or an Heathen, and this Sentence to be ratified in Heaven. Now if the Church could err in teaching, for Example, that Christ is truly present in the Sacrament, and hence oblige all to adore him therin, as much as they adore him in Heaven ; and could oblige them to this under Pain of being held as Publicans and Heathens, and held so as well in Heaven, as upon Earth, surely this cannot be an Error. For then in Heaven this Sentence would never be ratified. And tell me not, that this Text speaks of private Differences between Brother and Brother, though I deny not but this is also true, in such Differences as belong to the Court or Tribunal of the Church : Yet hence it evidently follows, That this Text doth much more concern those Differences in Point of Religion, between Brother and Brother. Both because these do more properly belong to the Court of the Church, and to her Tribunal : As also because when Scandal, and Offence is given

given to our Brother in Point of Heresy, tending to the Seduction of his Soul ; our Brother seeing this Soul-murdering Sin broached to his own Ruin, and to the eternal Ruin of his Brother, hath far greater Reason in this Case, than in any other, *to tell the Church his Mother, to whom, in this Difference, above all other Differences, it properly belongeth to look to the Safety of her Children.* For this is an Offence, and Scandal to the whole Brotherhood of all Christianity. Therefore, in these Points of highest Concernment, we are most bound to *bear the Church under Pain of being accounted Publicans and Heathens, and of having this heavy Sentence ratified in Heaven.*

5. *Sixthly,* [Matt. xiii. 1.] Then Jesus spake to the Multitude, and to his Disciples, saying, *Upon the Chair of Moses have sitten the Scribes and Pharisees* (by which sitting with lawful Succession, they as wicked as they were, are known to be lawfully authorized Prelates) *all therefore whatsoever he shall say unto you, observe and do.* Behold here a Precept of obeying in all whatsoever. And therefore behold a Precept, which could not be given, if that, which is delivered by Public Authority of the Church, were not secured from Error in *all whatsoever.*

6. *Seventhly,* The first and best Christians did practically acknowledge their belief of the Infallibility of the Church. For, to have a decision of the most important Controversies

Acts xv. 2.] They appointed Paul and Barnabas to go up, and certain others of the rest, to the Apostles, and Priests, unto Jerusalem upon this Question. And the Church assembled the first Council, in which, though this Council were assisted with the Holy Ghost; yet there was made a great Disputation [v. 7.] And then the definition of the Church came forth in these words, *it seemeth good to the Holy Ghost, and us.* [v. 28.] Other Lawful Councils, knowing the Holy Ghost also promised to them, do use to set forth their definitions with the same words, and this most agreeable to Scripture. For [John xv. 26.] *When the Paraclete cometh, whom I shall send from my Father, the Spirit of Truth, he shall give testimony of me, and you shall give testimony.* Mark this conjunction of He and you ; He the Spirit of Truth, and You Governors of my Church ; so that you in giving testimony may freely say, *it seemeth good to the Holy Ghost, and us.*

7. Eighthly, It is clear out of Scripture, That the first Christians were so fully possessed with the belief of the Infallibility of the Church, that they would believe nothing but what they knew conformable to her Doctrine. St. Paul was a Scripture-writer, and so great an Apostle, and yet he saith of himself, [Gal. ii. 1.] *Then after fourteen Years I went to Jerusalem again :* (not meerly to satisfy a vain fancy of some particular Men ; but) *I went up according to revelation, and conferred with them the Gospel, which I preach among*

among the Gentiles. But (I conferred) severally (or apart) with them that seemed to be something, lest perhaps I should run, or had run in vain. So that he thought all his fourteen Years preaching, and also his future preaching might come to be in vain, unless, even his Doctrine were made known to be approved by the Church, as wholly conformable to the Church. So much in these golden Days, were the first Christians taught to rely upon the Church; which had been imprudence, if she had been fallible. Yet we must not think that then they did apprehend, that the approbation of the Church did add any degree of truth to his Doctrine, as it doth not add any degree of truth to the Scripture; or pretend to have power to change, or correct true Scripture. And so S. Paul saith, [ver.6.] *For to me, they that seemed to be something, added nothing.* For as the touchstone adds no value to the Gold, but only evidently manifesteth which is true Gold, which not: So the Church, as then, did only manifest infallibly the truth of what he had preached. So also the Church, as now, doth only manifest to us, that such, and such Books be the true Word of God, such and such be not; such be true Copies, such not, &c. But the Word of God hath its true worth from itself, and not from the Church, as the Gold hath its being true Gold from itself and not from the touchstone. So when Catholics lay with S. Aug. cont. Epist. fundam. [c. 5.]

I would not believe the Gospel unless the Authority of the Church moved me ; they do not mean, that the Church can add, or take away from the truth of any true Scripture ; but they mean, that, by her definition, as by a sure Touchstone, it is now manifestly assured unto them, that such a Book is true Scripture, and such not. And as the Oral preaching (even of such an Apostle as had been a Scripture-writer) might have been in vain, without this approbation ; so also might his Writings have been in vain. Whence we see that his Epistle unto the Hebrews was not known or acknowledged as God's Word, until the Church approved it. If the Scripture-writer himself teacheth in vain, without this approbation, much more will his Writings teach in vain.

8. *Ninthly, The Church is to be followed by us as an assured approver or reprobator of Spirits, and consequently as infallible.* [1 Jo. i. 4.] *My dearest, believe not every Spirit, but prove the Spirits if they be of God : then [verse 6.] We are of God ; he that knows God bears us* (Pastors of the Church) *he that is not of God bears us not. In this we know the Spirit of Truth, and the Spirit of Error.* Here S. John expressly means to give to Posterity a standing Rule to know a true Spirit from a false one. To wit : *By the hearing of us, or not bearing of us.* This could not be a Rule to us, who live after the Apostles, if by *bearing us* he only meant the Apostles, and not their Successors.

cessors. Yea, he could not mean only the Apostles; for the other Apostles were all dead when he wrote this. Wherefore, the true sense of S. John is: *In this we know the Spirit of Truth, and the Spirit of Error, if they hear us.* Pastors and Governors of the Church. Not that each one of these Pastors and Governors apart can say to any one *hear me*, unless he teach that which all the rest are sufficiently known to teach, but they in a General Council may most truly say, *Hear us.* He that knoweth God heareth us.

9. Tenthly, In declaring the true meaning of the true Scriptures, the Practice and Doctrine of the Church is necessary to be followed as a certain Guide. For Example, When Christ said, *Do this in remembrance of me.* He did impose, saith the Church, a true command to do so. Yet, though Christ no less clearly, said [John xiii. 14.] *That we ought to wash one anothers Feet; for I have given you an Example, that as I have done, so you also should do.* He did not impose, saith the Church, any command obliging us to wash one anothers Feet. For though he said, *We ought to wash one anothers Feet;* yet by the Practice and Doctrine of the Church, it is assuredly declared to us, that these words of Christ contain no precept; though the former do.

10. Eleventhly, The same Apostle in his first Epistle, [Ch. ii. 19.] after that, concerning Heretics, he had said, *They went out from us.* He turns his speech to those, who still re-

mained in the Church, subject and obedient to it, and of them he faith, *But you have the Unction from the Holy One, and know all things.* To wit, the Spirit of Truth, residing in the Church, to teach her all truth maketh you, who are guided by the Church to know all things necessary for your information and instruction.

11. *Twelfthly,* It is grounded in this infallibility of the Church, that her Prelates may exact obedience of her Children, in captivating their understanding to the Faith which she, by commission from Christ, delivereth unto them. [2 Cor. x. 4.] *For the Weapons of our warfare are not carnal, but mighty, through God, casting down Imaginations, or Reasonings, and every thing that exalts itself against the knowledge, and bringing into Captivity all understanding unto the obedience of Christ, and having in a readiness to revenge all disobedience.* So S. Paul. But it is most irrational to say, God should impower his Church to force Men to follow Church, which being infallible, must needs confess that she may deceive you, and enforce you to follow Errors. Yet, this in Church having the infallible assistance of the Holy Ghost, is most rational. For there you are, to your apparent good, enforced to follow Truth in place of such Error, as might be most hurtful to you.

Thirteenthly, The same St. Paul tells us that God out of an Express intention which

he had to keep us from all wavering, and unsettlement in Faith, resolved so to assist the Governors of his Church, that we might securely rely upon them. For, [Ephes. iv. 11.] *He gave some Apostles, and some Prophets and other some Evangelists, and other some Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry; for the edifying of the Body of Christ, until we all come into the Unity of Faith.* To what end all this? to the End that we henceforth be no more Children, tossed to and fro, and carried about with every wind of Doctrine by the flight of Men, and cunning craftiness, from which his Providence had not thus secured us, unless these our Teachers had been infallible, when defining in a lawful Council or proposing what is universally taught by them.

12. *The second sort of Texts* proving the Infallibility of the Church, contains such glorious Titles given her, or such admirable things spoke by God's own Mouth of her, as must needs be vain, empty, and truthless Words, if the Church ever prove to be a Mistress of Errors, obtruding them to her Children for divine Verities. *First, [Psal. cxxxii. 13.] Our Lord hath chosen Sion, he hath chosen it for an Habitation unto himself. This is my rest for ever, and ever; here will I dwell, because I have chosen it.* Now Christ's dwelling place as St. Paul tells us, is his visible Church, [1 Tim. ii. 15.] *That thou mayest know how to converse in*

in the House of God : the Church of the living God. He could not be taught how to converse in an invisible Church : He speaks then of the Church visible. Far be it from this House, to be a Store-house of Errors. For how then could it be Christ's desirable *Habitation*, and his *rest for ever and ever*.

13. Again, [Isa. liv. 4.] *Fear not, for thou shalt not be ashamed: neither be thou confounded, for thou shalt not be put to shame.* What greater shame or confusion to a Church, which should be the Pillar and ground of Truth, to see herself grown now to profess open Superstition, Idolatry, and other pernicious Errors in whole swarms ? How then is that true which follows ?

14. *Thirdly*, [Isa. lx. 15.] *I will make thee an eternal Excellency, a joy of many Generations.* *Fourthly*, [ver. 18.] *Thou shalt call thy Walls Salvation, our Lord shall be unto thee an everlasting light.* *Thy Sun shall go down no more, and thy Moon shall be no more diminished, because our Lord shall be thine everlasting light.* Words manifestly spoken, not of the Elect, but of the visible Church on Earth, even from the beginning of the Chapter ; for [ver. 10.] he tells how Kings should minister to her, and how he had struck her (when she was the Synagogue) in his indignation. Which words cannot be understood of the Elect, or the invisible Church. And so he goes still on speaking.

15. *Fifthly*,

15. Fifthly, In the like sense, [Ch. lxii. 3.] *Thou shalt be a Crown of Glory, thou shalt be no more called forsaken* (as thou wert when thou wert the Synagogue) *but thou shalt be called my delight in her.* And sixthly, to secure her from all Error contrary to his will; he adds, [ver. 6.] *Upon thy Walls Jerusalem I have appointed Watchmen.* And how careless soever they be by their own Nature, yet by my continual assistance, *all the Day and all the Night for ever, they shall not hold their peace.* To wit, by crying down Errors. For they had better have held their peace, that preached publicly Errors every where. And [ver. 12.] *Thou shalt be called a City sought for, and not forsaken.* And yet Protestants say, they did laudibly forsake every visible Church upon Earth, by adhering to *Luther* and his followers, who did separate themselves from all Churches visible in the whole World, openly professing, that as then there was no one Church on Earth worth seeking for: and so they did not join themselves in Communion with any Church then upon Earth: but pretended to return to the Primitive Church, as it was above a thousand Years before; which is to say, that, for this whole last Thousand Years, the Church was a *City forsaken*, and that, for so long, her Communion was not to be sought for.

16. Seventhly, There is a very convincing Text, to prove the Church to be by divine Providence assuredly provided of faithful

Pastors and Governors. [Jerem. xxxiii. 25] *If I have not put my Covenant to Night and Day, and laws to the Heaven and Earth; then will I cast away the Seed of Jacob, and David my Servant, that I do not take from his Seed Princes to be Rulers over the Seed of Abraham, Isaac, and Jacob.* So that we shall be as sure not to fail of faithful Princes and Governors in the Church (for none but such as are truly faithful, can be truly said to be the true Sons of Jacob and David.) As we are sure to have Night and Day; the Heaven turning over us, and the Earth standing still under us.

17. Eighthly, The Prophet Ezech. [Ch. xxxiv. 22.] *I will save my flock, and it shall be no more into spoil.* But what spoil would that Scab of Error make over all Christ's flock, if it so infected it all, as Protestants say it did; yea, they will have even Idolatry itself, the most deadly Murrain, to have infected the whole Church this last thousand years and more.

18. *The third and last sort of Texts to prove this Infallibility,* contains such as plainly say, that God will still direct his Church to follow truth, or that it shall not revolt from the Truth, but be a most direct way to the Truth: that the Spirit of Truth shall be, as it were, entailed upon the Doctrine of the Church, with which Church this Spirit shall ever abide, teaching her all Truth. So first, [Isa. lxi. 8.] *I will direct their*

their work in Truth, and I will make an everlasting Covenant with them, of preserving this never-failing Truth. Secondly, Behold how plain and direct a way to Truth is promised the Church of Christ. [Isa. xxxv. 5.] *Then shall the Eyes of the Blind be opened, &c. And a High-way shall be there, and it shall be called the way of Holiness (the Holy Catholic Church;) the way-faring Men, tho' Fools shall not err therein.* It is therefore a way Infallibly leading to Truth. Thirdly, The same Prophet, [Ch. lix. 20.] *There shall come a Redeemer to Sion, and to them that shall return from Iniquity in Jacob, saith our Lord. As for me, this is my Covenant with them; my Spirit that is in thee, and my Words that I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, from this Present and for ever.* With what clearer words could the Spirit of Truth be entailed upon the Church present in each Age? or be more clearly said to reside ever in her Mouth, with which she delivers all her Doctrine?

19. Fourthly, Most clearly, [Jer. xxxii. 39.] *I will give them one Heart, and one Way, that they may fear me for ever: I will make an everlasting Covenant with them, that I will not turn them away from them; but will put my fear in their Hearts, that they shall not depart from me.* Note, I pray, these words, *I will put my fear in their Hearts, that they shall*

I shall not depart from me. Wherefore they did not revolt from him ; they did not depart from him. *Fifthly,* No less fully speaks the Prophet *Ezekiel*, [xxxvii. 24.] *My Servant David King over them, and there shall be one Shepherd over them all.* *They shall walk in my Judgment, and observe my Statutes, and do them.* *Moreover, I will make a Covenant of Peace with them ; it shall be an everlasting Covenant with them ; and I will set my Sanctuary in the midst of them for evermore.* How fully is all this spoken of a visible Church, having one *Shepherd over all.* Yea, the very Heathens shall know who they be, as there is said. *Sixthly,* That according to the Prophet *Micah*, [Ch. iv. 5.] *All People will walk every one in the Name of his God, and we will walk in the Name of our Lord God for ever and ever.* Which they do not, who walk in a labyrinth of gross Errors for a thousand Years together ; it followeth, *I will make her who was cast off a strong Nation, and the Lord shall reign over thee from henceforth and for ever.*

20. *Seventhly,* [Matth. xvi. 18.] *The Gates of Hell shall not prevail against it.* If Hell could ever come to make the Church a Mistress of Errors, so as to hold them forth for divine Verities so many Ages together, the Gates of Hell should highly prevail against her. Now I pray Note, That for many Ages there were no Christians which were not either

either manifest Heretics, and held so by the Protestants themselves, or which did not, as all Roman Catholics now do, worship and adore Christ, as much under the shape of Bread in the Eucharist, as they worship him sitting at the Right Hand of his Father. If this be Idolatry, the Gates of Hell have prevailed against the Roman Church, yea, and against the Churches in *Greece*, in *Armenia*, in *Ethiopia*, &c. who all, ever since they were Christians, have held this our Doctrine, and do still hold it, though they add a World of other Errors. Where then shall the Protestants find Christ a Church, against which the Gates of Hell have not a vast long Time together prevailed? They must either be forced to make Christ false in this his Doctrine, or to confess our Doctrine true. If it be not, how was this Covenant everlasting, as hath been so often said in the now cited Texts; and also in the Text following, in which Christ made the everlasting *Covenant*, formerly promised to be made?

Eighthly, S. John, [Ch. xiv. 16.] And he will give you another Paraclete that may abide with you for ever, the Spirit of Truth, whom the World knows not; but you know him, because he dwells with you, and shall be in you. Now the Apostles not being to be for ever, and the Spirit of Truth being promised for ever; we cannot but say, that the promise of

of this *Spirit of Truth* is made also to the Successors of the Apostles, the Governors of Christ's Church, to *abide in them, and be in them, as the Spirit of Truth*, directly opposite to the Spirit of Error. So Ninthly, [John xvi. 12.] *Many Things I have to say unto you, but you cannot bear them now,* (hence appears how weighty those things were) *but when the Spirit of Truth cometh, he will guide you into all Truth.* To private persons the Holy Ghost is given as the Spirit of Sanctification; but to the Church he is given as the *Spirit of Truth, guiding her into all Truth*, and so directly excluding all Error from her.

22. Tenthly, That convincing place of S. Paul shall end all these Texts, [1 Tim. iii. 15.] where speaking of the visible Church, in which he teacheth *Timothy* how to converse; he speaks thus, *That thou mayest know how to behave thyself in the House of God, which is the Church of the living God, the Pillar and ground of Truth.* Can I lean more assuredly than upon the Pillar of Truth? Can I even wish to have a surer ground than the *ground of Truth?* And yet such a ground is the Church acknowledged in this Text, if it be not perverted by such Interpretations as be the Inventions of Men; but of Men unable to confirm their Interpretation by any Text clearer than this. Here then behold we have produced no fewer than *thirty Texts*

SIXTY EIGHTH CHAPTER OF THE TENTH BOOK FOR

for the Infallibility of the Church ; whereas not half so many, nor half so convincing Texts can be alledged against it. And yet grant this, and you must grant all. Note, that besides these 30 Texts here alledged, I have also all those numerous and most full Texts, related at large *Point 3.* For whatsoever proves that the true Church cannot fail to be a true Church, proves also her Infallibility. For truth of Doctrine is essential to a true Church. If therefore by being fallible and erring, the whole Church could recede from the true doctrine of Christ, it manifestly follows, that the whole Church could fail to be a true Church, contrary to these most express Scriptures there plentifully alledged.

23. Most impertinent is the distinction which our Adversaries use, to avoid the force of these Texts. They say, that the Church may be taken in two ways : First, for the visible Church, containing all Believers, as well reprobate, as elect ; and this Church they say may err. Secondly, for the invisible Church, which only contains the Elect ; and this they say cannot err. But this is a palpable Contradiction, if well noted. For this invisible Church of the Elect, which as you say, cannot err, is contained in the visible Church ; in which, as you say, both Reprobate and Elect are contained. Which visible Church you also say, may wholly err. But if the whole visible Church wholly err, then also the Elect, contained in it, may err ;

or

or if they cannot err, then many in the
visible Church cannot err. And yet you c
not find many in any Church visible u
Earth, whom you can shew on the
side to have differed from the belief of
Roman Church, and on the other to ha
been guarded from Error, as those who m
the true Church must be. Again, I ha
shewed, that many Texts here by me c
speak clearly of the visible Church.

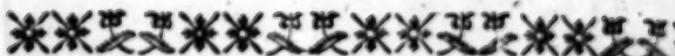
The Sixth Point.

*That the Roman Church is this infalli
ble Church, and our Judge in all Points
Controversy.*

THOUGH this Question seems to imp
as much as the certain decision of all o
Controversies, yet having been so long in t
former Point, we are able to give in a wo
full satisfaction in this. For no Man w
deny the Church, which is proved to be i
fallible, to be the most commodious deci
of all Controversies. For what can a M
wish more to the right decision of his Co
troversy, than a clear Sentence deliver
therein by an infallible Authority?

2. All that can be imagined against what hath been said, is this, That we have not as yet proved the Roman Church to be infallible. We have indeed proved the true Church to be so, but there seems a vast labour to remain to prove the Roman Church to be this true infallible Church, and consequently the decider of all Controversies. I most earnestly therefore beg of my Reader to note well this one short Demonstration, and he will see how evidently convincing it is to prove home our full intent, even in a Word.

3. My Demonstration is this, no Church can be the true infallible Church, and decider of all Controversies, which teacheth herself to be fallible. For if any such Church be infallible in all that she teacheth, she is infallible also in teaching herself to be fallible. And hence it followeth that infallibly such a Church is fallible: But every Church in the World but the Roman, teacheth herself to be fallible; wherefore, by evident Demonstration, no other Church, upon Earth, can be infallible. But the true Church is infallible; as hath been proved by no fewer than thirty *Texts*, therefore by evident consequence the Roman Church, by all those Texts, is proved the only true Church, and our Judge in all our Controversies.



The Seventh Point:

That the chief Pastor of this Church is the Successor to St. Peter.

THE Old Testament helps us thus far in this Point that it teacheth ; first, that amongst the Priests of the old Law one was chosen successively to be the highest and chief Priest, [Num. iii. 32.] *The Prince of Priests of the Levites Eleazar the Son of Aaron the Priest.* And, [Num. xxvii. 21.] *If anything be to be done (for Joshua their Governor) Eleazar the Priest shall consult our Lord. At his Words shall he (Joshua) go out, and go in, and all the rest of the Children of Israel with him.* By going in, and going out, all the principal actions are usually understood in Scripture. In those Actions therefore God would have *Joshua*, and all the People to depend on the high Priest. When then we read [Josh. iii. 8.] that *Joshua* did command the Priests, and that [Chap. v.] he appointed Circumcision to be ministred, and that [Chap. xxiv.] he renewed God's Covenant, &c. he is to be supposed therein, as in all his principal Actions, to have proceeded according to the above-cited Text, only executing that, which God, by *Eleazar*

the Priest, had ordained him to do. For Example: To command the Priests to go with the Ark into *Jordan*, to administer Circumcision, to renew the Covenant with God &c. Again, when Princes are also Prophets [as *Joshua*, *David*, *Solomon*, and some others were] they might have some extraordinary Commission to do, and order several things, which belong not to the ordinary Jurisdiction of temporal Princes. So, [1 Kings ii. 27.] Solomon cast out *Abiather*, that he should not be the Priest of our Lord: Yet this was done, that the Word of our Lord might be fulfilled, which he spake concerning the House of *Heleie*. Solomon also as a Prophet, by extraordinary Commission, [v. 35.] Placed *Sadoc* the Priest for *Abiathar*.

Secondly, We have clearly in the Old Testament the distinction of the chief Ecclesiastical and chief Secular Power [2 Chr. xix. 11.] And behold *Amariah*, the chief Priest, is over you in all matters of the Lord, that is, ecclesiastical Affairs. Then for Temporal, or Secular Affairs, *Zebediah* the Ruler of the house of *Judah* for all the King's matters; whence it is clear that the former causes are not matters which appertain to the Kings.

3. Thirdly, We have the Old Law, [Deut. xvii. 8.] commanding all such causes, as are Ecclesiastical causes, to be brought to the Tribunal of the High Priest, and his Sentence to be obeyed even under pain of death. I call them Ecclesiastical causes, because the former

70 *The Successor of St. Peter is former Text faith, they be matters of the Lord, and distinct from matters of the King.*

4. *Fourthly, We have out of the New Testament this unanswerable Text concerning the High Priests, even of the Old Law, [Matth. xxiii. 2.] Upon the Chair of Moses have sitten the Scribes and Pharisees; all therefore whatsoever they shall say unto you, observe and do it.* No wickedness of the High-Priest his person shall excuse your obedience, if he sit upon the Chair of *Moses*. *Moses* was not only a secular Prince, but also the first High-priest amongst the Jews, *Moses and Aaron amongst his Priests*, [Psal. xcix. 6.] Now those who succeeded *Moses* as he was High-Priest, are said to sit upon the *Chair of Moses*; for as he was the secular Prince of the People, *Joshua* in that dignity did succeed him. But he had but part of his Glory, so [Numb. xxvii. 18.] *Take Joshua the Son of Nun, a Man in whom is the Spirit, and put thy Hand upon him, who shall stand before Eleazar the Priest, and thou (O Moses) shalt put some of thine Honour upon him.* Now the one part of *Moses's Honour* was to be a secular Prince, and Commander in chief. In this dignity *Joshua* did succeed him. But in *Levit.* [ch. 8.] God commanded *Moses* to invest *Aaron* with the other part of his dignity, which was to be High-Priest. But when *Aaron* now came to dye, God said to *Moses* [Numb. xx. 26.] *Take Aaron and his Son*

on with him, and when thou hast devested
the Father of his vesture, thou shalt rewest
therewith Eleazar his Son: Moses did as our
Lord commanded him. And thus successively
God provided his Church of High-Priests.
Neither, for the wickedness of any of them,
did he cease to govern his Church by them,
even by heavenly and supernatural assistance.
As bad as *Caiaphas* was, yet, because he was
the High-Priest, he did Prophecy, [Jo. xi.
1.] *He said not this of himself, but being the*
High-Priest of that Year, he prophesied that
Jesus should dye for the Nation.

5. The Old Law being now transferred
to the New, it was necessary that the Priest-
hood also should be transferred, these two go-
ing together, (Heb. vii. 12.) wherefore the
New Law being the Lady, the Old the
Handmaid, as St. Paul speaks; the New
Law also, according to him, being establish'd
upon better Promises, (Heb. viii. 6.) we may,
with all ground in Scripture, expect to see
Christ's Church ever provided of such High-
Priests, as shall, by his bounty, have many
advantages above the High-Priests of the
Old Law. Christ then intending to build
his New Church, he called to him even a-
mongst the first of his Apostles *Simon*, and
presently changed his Name into *Cephas*,
which is interpreted *Peter, a Rock*, [John i.
42.] To this *Simon*, (Matth. xvi. 18.) he
saith, *Thou art Peter*, which in that language
which Christ spoke, is as much as to say:
 In te sit illa
 Thou

Thou art a Rock, and upon this Rock I will build my Church. The wisest of Men designs a sure Rock for the everlasting Building of his Church, in the midst of all Winds and Waves, and if any one say that Christ himself is a Rock, so as not to communicate this Rock-like firmity of his also to St. Peter, he flatly contradicts Christ's saying, *Thou art a Rock, and upon this Rock I will build my Church.* If any Man should take a fair Stone in his Hand, and say, *Thou art a fair goodly solid Stone, and upon this Stone I intend to raise a Chappel:* Who would conceive this Man in the last part of his Speech to point at any other Stone than that whieh he had in his Hand? True it is, that Christ is the Foundation; yet without any dishonour to him, nay to the increase of his Honour, he communicateth that very title of Foundation to others. So, (Eph. ii. 20.) we are said; *Built upon the Foundation of the Apostles and Prophets: Jesus Christ being the chief corner Stone.* Christ then is the chief Rock of an everlasting perpetuity, and this by his own virtue. St. Peter is a Rock standing firm everlastinglly, not by his own virtue, but by the virtue of Christ, and made thus not for his own sake, but for Christ's Churches sake, Christ intending that this his Church should stand for ever, as I proved Point 3. Whence Christ adds, *Upon this Rock I will build my Church.* We willingly grant that the Church was to be built, not upon the Shoulders of S.

Peter, but upon his Faith ; yet his Faith must not be taken as separated from his Person, but it must be taken as the Thing chiefly regarded in his person ; for which to him personally this dignity was given ; yet given chiefly for the perpetual good of the Church to be built upon him. Wherefore lest the Building should be shattered at his Death, this firm perpetuity of a Rock, that is, this *Faith of his which Christ prayed should never fail*, (Luke xxii. 32.) was to be derived to his lawful Successors ; as the chair of *Moses* ever had the Successors of *Moses* sitting in it ; for no well ordered common-wealth is destitute of sufficient means, still to provide her of her lawful Heads and Governors appointed her successively. And as it is not enough to say, *Christ is King of Kings and Lord of Lords*, therefore the civil Commonwealth needs no other King or Lord. So it seems far greater Nonsense to say, that because Christ is the chief Head and Priest of the Church, therefore we, upon earth, need no other head to govern such a Commonwealth as the Church is, containing so many several People, of so many Nations, Natures, Customs and dispositions, as be found from the rising of the Sun to the going down of the same, though this so far spread Commonwealth were intended, from the beginning, to last as long as the Sun and Moon. It was then for this, his Church's sake, that some one was ever to be first and chief in it.

6. Now faith St. Matthew, numbering the Apostles (Princes of the Church) *The names of the twelve Apostles be these: The first Simon, who is called Peter.* [Mat. x. 2] And so in all places where the Apostles are counted, as *Judas* is always the last, so St. Peter is counted first: And as it was said of *Eleazar*, *That he was the Prince of Princes of the Levites.* [Num. iii. 32.] so amongst the spiritual Princes of Christ's Church, St. Matthew doth not only count him first, but plainly says he was *the first*: *The first, Simon who is called Peter.* He was neither *the first* in order of calling to the Apostleship, nor in Age; for his brother *Andrew* was before him in both these, [John i.] Again, to signify that he was the Head and Chief in ordinary, Christ said to him. [Matt. xvi. 19.] *And to thee will I give the Keys of the Kingdom of Heaven.* For though the power of loosing and binding was afterward given to the other Apostles, [John xx. 23.] yet the *Keys of the Kingdom of Heaven* are never in Scripture, said to be given to any but to St. Peter. The giving of the Keys is well known to signify naturally the supreme Rule in a City or Family. Hence the Keys of the City are offered to the chief Governors at their entrance. So also the *Key of the House of David* is given to Christ, *bring to reign in the House of David for ever.* Here Christ giveth the Keys to St. Peter as to his Successor in the *House of God, which is the Church of the living*

living God, [I Tim. iii. 15.] By these Keys is signified the plenitude of highest power.

7. Again, [John xxi. 15.] *Simon of John lovest thou me more than these? Feed my Lambs.* And yet again, [ver. 17.] *Feed my Sheep.* Note, that he would not have required greater love in *Peter* rather than in any of the rest, nor have said, *Lovest thou me more than these?* if he had not here intended to give him higher dignity in Pastorship than to the rest. If every one of the other Apostles be Sheep of Christ, St. *Peter* is here made Pastor to everyone of them, for he is commanded *to feed them.* Note again, (and principally) that the whole flock of Christ *his Lambs, his Sheep, his Subjects and their Rulers,* did not consist of those only men who then lived, but much more of all such faithful men as were to be of the flock and Church of Christ, even from his days to the end of the world. Wherefore this high Pastorship being, as we said, chiefly instituted by Christ, out of his love and care to his flock, and not merely out of the desire of honouring St. *Peter*, was by ordinary course of succession to be devolved to all posterity.

8. And that no man should say that this succession shall ever fail, thus saith our Lord, [Jer. xxxiii. 17.] *David shall never want a man to sit upon the throne of the house of Israel, and of the Priests and Levites there shall not fail a man,* &c. And he adds, *That his*

Covenant should sooner be made void with the day and night, than his Covenant should be made void with David his servant. That there be not of him a Son to reign in his throne, and Levites and Priests his Ministers. And the Prophet *Isaiah* in his last Chapter tells us, that in the new Law these *Levites* shall not be born *Levites* of the Tribe of *Levi*, or any particular Tribe or Nation, but by Election, they shall be chosen to be *Levites* out of several Nations, particularly of *Italians, Grecians, Africans, and the Islands afar off*; though the *English Bible* doth not translate these names, *I will take, (faith he) of them to be Priests and Levites.* But shall there not still be one chief Pastor of these never decaying races of Priests and Levites? yes there shall. *And they shall have one Shepherd, or Pastor over them all.* [Ezech. xxxvii. 24.]

The Eighth Point.

That this our chief Pastor or Pope is not Antichrist.

Because there is never a Pulpit in England in which the Pope hath not been preached, by all our Ministers, to be not only Antichrist, but also *the Antichrist*, who is so much spoken of and detested in Scriptures; I thought fit to make my dear Countrymen see with their own eyes how unconscionably these their Ministers so uni-

universally deal with them in this point, in which they cannot but see, if indeed they read and will understand how flatly and point blank this Doctrine is against most manifest Scripture.

2. *First*, The Scripture teacheth clearly, that Antichrist is one particular determinate man, and not any rank of several distinct men successively living one after the other, as Popes do. Hence, [2 Thess. ii. 3.] Antichrist is called, *That man of sin, the Son of perdition; the Adversary*. And, [Apoc. xiii. 14.] An Image shall be made of this particular Person, whereas no such Image can represent those hundreds of Popes who have sat in St. Peter's chair. Again there it followeth, that this particular man shall have a special Name, and such a peculiar number shall express this Name: *For it is the number of a Man*. A Man, I say, and not many men succeeding one another, as Popes are. Whence it followeth, *The number of him is Six hundred sixty six*. Of that *Him*, whom Christ also insinuated to be one particular *Man*, when he said, [John v. 43.] *If another shall come in his Name, him you will receive*. Whereas no one of the Popes was yet received by the *Jews*. Wherefore of the Pope it is false to say, *the Jews have received him*. And this is the second Reason why the Pope, according to Scripture, is not Antichrist.

3. *Thirdly*,

3. *Thirdly*, This one particular Man shall not come until we be close bordering upon the very last end of the World. [Mark xiii. 24.] *But in those days after that tribulation (of Antichrist) the Sun shall be darkened.* Popes have been ever since St. Peter's days; and that which you all call Popery, hath been, as you confess, above these thousand years, and yet the Sun shines upon the World as clearly as ever.

4. *Fourthly*, This one special Man shall reign but a short time; whereas these Popes, upholders of confessed Popery, have reigned these many Ages. Antichrist shall reign but three years and an half, *a time, and times, and half a time*, [Dan. vii. 25.] And Apoc. xii. 14.] Hence, [Dan. xii. 11.] this time is further expounded to be *a thousand two hundred and ninety days*. And the Church a little after this Persecution begins, shall fly into the wilderness *for a thousand two hundred and sixty days*. And for this time of *1260 days the two Witnesses shall prophesy*, [Apoc. xi. 3.] For the persecution of Antichrist shall last but *two and forty months*, as is there expressly said. And, [Apoc. xiii. 5.] *Power was given (to the Beast) to continue two and forty Months.* The time therefore of Antichrist's Reign shall be short. *For the Elect the days shall be shortened*, [Matt. xxiv. 22.] So, [Apoc. xx. 3.] it is said, that the Devil shall be let loose for the short time of Antichrist's reign. *After these things he must be loosed*

loosed a little time. That is, after Christ hath bound up the Devil, during the long time of the New Testament, described there by the complete and perfect number of a thousand years, he shall be let loose for the short time of the reign of Antichrist.

5. Fifthly, All the Ministers in *England*, or out of *England*, can never be able to shew, that the Pope did ever kill two such Witnesses as Antichrist is clearly said to kill, [Apoc. xi. 3, 6.] That is, *two Witnesses, who shall prophesy One thousand two hundred and sixty days cloathed in Sackcloth, who shall have power to shut the Heavens that it may not rain in the days of their prophecy; and power of the waters, to turn them into Blood; and to strike the Earth with all plagues as often as they will.* If your Ministers will prove the Pope to be Antichrist, they must not only prove that he did kill two such Witnesses as they are: for the true Antichrist must do this; but also they must prove that the Pope did kill two such Witnesses in *Jerusalem*, leaving their bodies lying in the streets thereof. For this also the true Antichrist must do, because it followeth, [ver. 7, 8.] *The Beast shall kill them; and their Bodies shall lye in the streets where the Lord was crucified, that is, in Jerusalem.*

6. Sixthly, Hence appears that the chief Seat of Antichrist shall be at *Jerusalem*, where he shall most shew his power and glory, whence it was also said before that the Jews should receive him; and the holy Fa-

thers commonly say, he shall be born a Jew of the Tribe of *Dan*, which is the cause why that tribe was not numbered with the rest, [Apoc. vii.] neither could the Jews receive him if he were not born a Jew. None of these things agree to the Pope, and yet they all agree to Antichrist.

7. *Seventhly*, The Beast which shall set up the power of Antichrist, shall make fire come down from Heaven on Earth in the sight of Men, [Apoc. xiii. 13.] Tell me what setter up of the Popes power did ever do this?

8. *Eighthly*, There also, [ver. 17.] it is said, that he also shall effect, that no man shall buy or sell, but he that hath the Character or name of the Beast, or number of his name. In what Pope's days was this verified?

9. *Ninthly*, and lastly, [2 Thess. ii. 4.] That one special man (who is called *that Man of sin*) is extolled above all that is called God, or (all) that is worshipped. Now, who-soever is extolled above all that is God, is not only extolled above Judges and Kings, sometimes called Gods, as all just men are, but to be extolled above all that is called God, he must be extolled above God himself, who, in the very first place, is called God. So he that is extolled above all that is worshipped, must be extolled not only above Princes and Kings, but above Saints and Angels, and God himself. Now neither doth the Pope extol himself, or is extolled by any of his Adherents above the Apostles or Angels,

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and much less above God himself, shewing himself, that he is God, as their said Anti-christ shall do.

The Ninth Point.

Of the Sacraments of the Church, and of the Ceremonies which the Church useth in administering these Sacraments, as also in other occasions.

Having treated of the Church, and her chief Pastor, it followeth to treat of the Sacraments of this Church. And because our Church useth several ceremonies in the administration of these Sacraments, and especially in the sacrifice of the Mass, as also in other several occasions, a thing much scoffed at by our Adversaries. We will here also treat of these Ceremonies.

2. First then concerning Sacraments in general, before we come to treat of every particular Sacrament, to prevent mistakes, I define a sacrament to be *An outward sign instituted by Christ, signifying the inward Grace which it confers, when duly received.* And here it must be exactly noted, that every such outward Sign, or holy Ceremony, by the applying of which, inward Grace is infallibly conferred, when it is duly received, must needs be a sign or ceremony instituted

by Christ. For no body but Christ could annex the infallible gift of inward Grace to the applying of such an outward sign.

3. Now if any one will stand contending to prove, that a Sacrament is something else, and ought to be defined otherwise; all that I need to say in confutation of him, is, that I will find in Scripture seven such holy Signs or Ceremonies, to the due application of which the gift of inward Grace is infallibly annexed. And for this Reason, I say, that these be either seven true Sacraments, or else seven things much better than those which your definition will allow to be Sacraments. For by these seven, that divine quality of heavenly Grace is conferred; by yours it is not. But before I come to shew our seven Sacraments in particular, to be such holy Signs or Ceremonies instituted by Christ, from whom all Grace is derived, I will in the second place, treat of the Ceremonies of the Church which Protestants are pleased to account foolish, childish, apish, comical, &c.

4. I say then, that the light of Reason teaches us in all actions, which we desire to raise above the rank of vulgar Actions, to devise some Ceremonies to set that Action forth in such a manner, that all shall, by the very sight of it, be stirred up to apprehend such an Action to be far surpassing ordinary things. So in the solemn Inauguration of great Princes, in the Coronation of Kings,

in

in their going to sit in Parliament, yea, in their carrying to their Graves and Interment, great choice is made of exquisite Ceremonies to set forth these Actions, so that they may be raised much above the strain of vulgar Actions: Wherefore seeing no Actions deserve more esteem, or to be raised to a higher degree of reverence and veneration amongst the Christian People, than the chief actions of our Religion, it was wholly convenient that the Administration of the Sacraments, being the chiefest of these Actions, should chiefly of all other Actions be graced and set forth with some kind of Ceremonies, such as the Church should think fitteſt, that ſo all the vulgar, by the very ſight of those Actions may be excited to conceive a ſacred esteem of those Actions, ſet forth ſo mystically in a manner quite diſferent from ordinary and vulgar actions. By this Argument, and not by any text of Scripture, you muſt justify your Minister's Surplice.

The Law of Nature, which was before the ceremonial Law, did teach the holieſt men of that Law thus, to raise the moſt pious Actions they ſolemnly performed by addition of certain Ceremonies. So holy Jacob, [Gen. xxviii. 18.] *Arising in the morning, took the ſtone that he had laid under his Head, and erected it for a title (or monument) and poured out oil upon the top of it.* A ceremony ſo far from being ſuperstitious, that [Gen. xxxi. 13.] God approves this fact, appearing to Jacob, and ſaying, *I am the God of Bethel,* where

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where thou didst anoint the stone, and didst
vow thy vow to me.

5. And because our Adversaries scoff at Ceremonies as if they were ridiculous things, we desire them to reflect, whether a Heathen may not as well scoff at the Jewish Ceremonies appointed by God himself; as indeed the Jews, both by the Greeks, and the old Romans, were held for the most superstitious People of the world upon that account. And though the Jewish Ceremonies appointed by God do now cease, yet it is now Blasphemy to say any one of them were foolish, apish, comical gestures: Yet looked upon with carnal eyes, they may to the full, as much appear to have been so, as the Ceremonies of the Church now appear to you. For Example, What a mimical Action would you account it in us, if we should in the Consecration of the Pope appoint, that *the Tip of his right Ear, and the thumb and great toe of his right hand and right foot* should be the parts particularly anointed, and yet God himself commanded, [Exod. xxix. 20.] That in the Consecration of Aaron and his Sons, *Thou shalt take of the blood of a Ram, and put it upon the tip of the right ear of Aaron and of his Sons, and upon the thumbs and great toes of their right hand and foot.* A number of as strange Ceremonies as these are both in this Book of Exodus, and particularly in Leviticus, and yet all set down by

by God's own appointment. And it is now Blasphemy to say, they were ridiculous.

6. But let us pass to the new Law, tho' in this all Jewish Ceremonies be abolished, yet is it no where said, that we should serve God without all Ceremonies, which no Nation under Heaven ever did, as those who are skilled in Antiquity know. Yea, Christ himself was pleased to set forth some more mystical Cures, which he did, with such ceremonies as you would scoff at them, if our Church, in far more mystical Actions, had made use of them. So [Mark vii. 32.] in the Cure of a deaf and dumb Man. First, *He took him from the multitude apart.* Secondly, *He put his Fingers into his ears.* Thirdly, *spitting, he touched his tongue.* Fourthly, *He looked up to Heaven.* Fifthly, *He groaned.* Sixthly, *He used a word deriving special interpretation, saying, Epbeta,* that is, *be opened.* So also [John viii. 6.] in pardoning the Adulteress he twice bowing himself wrote in the earth, God knows what. And in the 9th Chapter, curing a man blind from his Nativity, [ver. 6.] *He spit on the ground, and made a clod of his spittle; then he spread the clay upon his eyes.* Lastly, *He said unto him, Go wash in the Pool Siloe, which is interpreted, Sent.* Thus teaching his Church to use Ceremonies in such mysterious Actions as are ordained to cure our spiritual Deafness, spiritual Dumbness, and spiritual Blindness. So we shall see it to be Scripture, that sprinkling of Water must be

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used in Baptism, Imposition of Hands in Confirmation and Ordination; anointing with Oil in Extreme Unction. Before our Lord gave the Eucharist to his Disciples, he (*Mark xiv.*) made choice of a Room very spacious and adorned. He first *washed his Disciples Feet*, then sitting down *he took Bread, gave Thanks, blessed it, brake it, &c.* When he gave his Disciples Power to absolve and to administer the Sacrament of Confession, [*Joh. xx. 21.*] He first said to them, *As my Father sent me, so I send you; when he had said this he breathed upon them, and said to them, Receive the Holy Ghost, whose Sins ye shall forgive, are forgiven, &c.* When the Pastors of our Church use the Insufflation or Breathing upon any, for the like mystical Signification, you cry aloud, Superstition, Superstition, an apish mimical action, &c.

7. There is also one very great Commodity in the Church's prescribing such and such particular Ceremonies in such and such Actions, that hence it ensues, that all her Priests perform all these sacred Rites in administering Sacraments, offering Sacrifice, &c. after just one and the self same manner all the World over; which is a most comely and orderly thing, and could not have happened, had not such and such peculiar Rights been prescribed to all.

8. But now, if after that we have proved Ceremonies to be reasonable, you ask why the Church did prescribe just these particular

lar Ceremonies, and no other? First, I answer, that either these particular Ceremonies are more proper and seemly, and, as it were, more connatural to such an Action; or secondly, they are fittest for some mystical Signification. Lastly, I say, that our unsatisfied Adversaries would have asked the self same Question of any other particular Ceremonies, if the Church had peculiarly appointed them. Even as some Men will curiously be asking, why did God make the World just at such a particular Time, and not sooner or later? For as St. Augustine wittily answers: Had God made choice of any other time to make the World, you would still have been asking the very self same wise Question, *Why just now, and not sooner, or later?* Even so you would as wisely have been saying, *Why just such a Ceremony, and not as well such or such an one?* Let this suffice for the Justification of our Ceremonies.

The Tenth Point.

Of Baptism which is the first Sacrament.

I Will first shew Baptism to be a Holy Sign or Ceremony, signifying and causing grace in those who duly receive it, [Ezech.

xxxvi. 25.] *And I will pour upon you clean Water, and you shall be cleansed from all your Contaminations.* Behold an outward pouring of Water, cleansing inwardly from all Contaminations. The Baptism of St. John was an outward pouring of Water, with a solemn Profession of doing Penance towards the cleansing of the Soul ; but no grace was given by it to cleanse the Soul. So [Matth. iii. 11.] saith St. John Baptist, *I have baptized you with Water, but he (Christ) shall baptize you with the Holy Ghost.* His Baptism shall give this Soul-cleansing grace. Again, [Act. ii. 38.] *Be every one of you baptized for Remission of your Sins, and you shall receive the Holy Ghost.* Again, [Act xxii. 16.] *Rise up and be baptised, and wash away thy Sins.* Nothing can cleanse from Contamination, give Remission of Sins, wash away Sins, but that which gives grace. Again, [Gal. iii. 27.] *As many of you as are baptized in Christ, have put on Christ.* Hence Baptism is called [Tit. iii. v.] *The washing of Regeneration,* and by it Man is born of the Spirit. Whence [Joh. iii. 5.] *Unless a Man be born again of Water and of the Holy Ghost he cannot enter into the Kingdom of God.* That is to say, Baptism so breeds our spiritual birth in God, as our carnal birth causeth our life into the World.

Wherefore even the Children of the Just need Baptism. For [Rom. v. 12.] *Unto all Men Death did pass, in whom all sinned.*

Whence

Whence David [Psal. li. 5.] *And in Sin did my Mother conceive me.* And therefore unless such a one be born again of Water and the Holy Ghost, he shall not enter into the Kingdom of God. For of every one it is said, [Eph. ii. 3.] *We were by Nature Children of Wrath, as also the rest.*

The Eleventh Point.

Of Confirmation.

C Onfirmation is approved such a Sacra-
ment, [Acts. viii. 14.] *And when the Apo-
stles that were in Jerusalem had heard
that Samaria had received the Word of God,
they sent unto them Peter and John, who
when they were come, prayed for them that
they might receive the Holy Ghost. For he
was not come upon any of them, but they were
only baptised in the Name of our Lord Jesus.
Then did they impose their Hands upon them
(behold the outward Sign) and they received
the Holy Ghost.* Behold the inward Grace,
given to those, who though they had been
baptised, yet they had not received this par-
ticular Strength, and *Confirmation* of special
Grace which the coming of the Holy Ghost
in this Sacrament did bring unto them. It
is also most agreeable to Scripture that this
Sacra-

Sacrament be given not by inferior Priests, but by Bishops. Whence *Bede* excellently noteth that it was not *Philip* the Apostle, who is here said to have converted *Samaria*, but *Philip* one of the seven Deacons. And so though he could baptize them, yet he could not give them this Sacrament, and therefore the Apostles sent *Peter* and *John* to *Samaria*; not to baptize them again, but to confirm them. And though here be no mention of Oil, yet it followeth not that no Oil is to be used in this Sacrament. For so in the Scripture there is no mention of Water in that very Text which mentions the Institution of Baptism, as *Matthew* the last, *Teach all Nations, baptising them in the Name of the Father, the Son, and Holy Ghost*. Yet the practice of the Church, testified by all Antiquity, sufficiently teacheth the use of Oil, or Holy Chrism in this Sacrament. See the *Rhemish Testament* upon the Place of the *Acts* now cited. There also you shall find this memorable Note, *That none ever, but known Heretics, condemned this Sacrament of Chrism*. Again [Acts xix. 5.] *They were baptised, and when Paul had imposed Hands on them, the Holy Ghost came upon them*. And whereas some say, the Text I alledged for this Sacrament, to prove only the Gift of the Holy Ghost, in order to speak several Languages, I remit them to St. *Austin* [Tract. vi. in Ep. Joh.] *Is there any Man (saith he) of so perverse a Heart*

Heart as to deny these Children, on whom we now imposed Hands, to have received the Holy Ghost, because they speak not with Tongues? Out of which Words also you may observe how anciently they then imposed Hands and confirmed Children when they were of years of Discretion, and could speak wisely, tho' not in any Tongue but their own. This is still our practice.

The Twelfth Point.

FIRST, this Holy Sacrament under visible signs of Bread and Wine signifying nourishment, doth invisibly contain the Body and Blood of our Lord, which nourishes up our Souls with his Grace to life everlasting, [Joh. vi. 48.] *I am the Bread of Life, your Fathers did eat Manna in the Desert, and they died. This is the Bread that descendeth from Heaven, that if any Man eat of it he die not. I am the living Bread that came down from Heaven. If any Man eat of this Bread, he shall live for ever.* Behold here the invisible Grace. *And the Bread which I will give you is my Flesh, the Life of the World.* Behold the outward visible Sign truly containing his Person who gives the Grace.

Grace. And tell me not, that it is said of his Flesh: *The Flesh profits nothing.* For it is blasphemy to say so of his Flesh, of which he saith here, *My Flesh is the Life of the World.* A carnal gross manner of understanding, that his Flesh was, to this effect, to be eaten in its own kind, like Flesh in the Shambles, doth indeed put upon us a Sense in which it is true that *his Flesh profits nothing.* Neither doth his Flesh taken, as they took it, that is, as the Flesh of one who was only Man, profit any thing. But these his Words are *Spirit and Life.* For they should raise us in Spirit to believe this Flesh to be joined to the Divinity which is so able to give this Flesh to be eaten, that, by really feeding upon it they may be nourished to eternal Life.

2. Here then secondly comes in our Belief of the *real Presence* of Christ in the Sacrament, which we all profess to be his true Body, and consequently not to be Bread, but living Bread, as St. John calls it, whence followeth *Transubstantiation* or change of the Substance of dead Bread into the true Body of Christ, which we all say to be as truly in the Sacrament, as he is in Heaven at the Right Hand of his Father. And therefore Adoration is no less due to him here in the Sacrament, than there in Heaven, as reason persuades, if we can shew that the self same Body is really present in the Sacrament. Let the first Proof hereof be taken from the clear,

clear, and so often repeated Words, even word for word, in the Gospel of St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul*, [1 Cor. xi. 24:] *This is my Body, this is my Blood*, and in St. *John* in the Words now cited, if I can shew that these Places be not to be taken figuratively, but literally, my Business is at an End. I think I can make this evident by this Demonstration.

If these Texts are to be understood figuratively, as you Protestants say, then questionless the Apostles and their Successors did tell the first Christians, that it was so, and together with their first Faith they received that Doctrine, and they with that Faith delivered it to their Successors. And thus all believed for some time. But then you must come to some other time, in which some one Man began first to teach, that those Texts are to be understood literally, as they found, and that one Man taught that Christ was really present in the Sacrament, and being so, was also to be adored. Now when this one Man began this Doctrine first, for some one Man must have been at first the Beginner, it could not but seem new, as being never heard before; it could not but seem suspected of Falsity, as being notoriously then contrary to what all true Believers in the World believed. It could not but be manifestly accounted of all understanding Men to be Idolatrous, as teaching that to be adored for God, which all,

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instructed by the Apostles and their Successors, taught to be nothing else but Bread and Wine. It could not be accounted a Doctrine incredible, which must needs teach the great Body of a Man to be wholly contained in a small Quantity of a little Piece of Bread. And which must needs teach, one and the self same Body to be really present at a thousand several Places, and to be eaten there, and yet to be still present here; which also must needs teach, that there should not be Bread and Wine where our own Senses tell us there was nothing else but Bread and Wine; yea, where, as then, Faith itself told them the self same thing. This being so, I ask this unanswerable Question? How could this one Man, who must first begin to broach this new Doctrine, be able to set it forth so plausibly, that it being a Doctrine so against all Reason, all Sense, all Experience, and all Faith of all Men, at that Time, and also a thing so hard to persuade Men of Piety and of understanding for fear of open Idolatry, and plain Innovation in Religion. So hard to persuade bad and weak understanding Persons, who, for no kind of gain or benefit, were to be made to go directly, not only against their ancient Faith, but to go flatly against their own understanding and common Sense? How could, I say, this one Man be able to persuade this strange, new, unprofitable, hard Doctrine, not to one Town only or City, or to one Country

Country or Nation only, but to the whole multitude of Christians from the rising of the Sun even to the going down thereof? And this so, that no one is known to have either by word of Mouth, or Writing opposed his Doctrine, but all to have so readily, and peaceably, and so unanimously embraced it; that no kind of mention should be made in any History of the least stop it had, or of the least Contradiction made any where against it, or of the least taxing it either of Novelty, or of Strangeness; yea, no mention is made in any one Country, though there be so many Countries in Christianity, when, or where, or by whom this strange new Doctrine was begun. But behold on the sudden all Christianity, for so it was as all learned Men know, all Christianity, I say, both in the East and the West, both amongst those who hold with the *Roman Church*, and those who stood in Defiance of it, either amongst the *Grecians*, *Georgians*, *Abyssynes*, *Aethiopians*; All, I say again, all of them who would be called Christians, every where firmly believing, every where professing, and confessing the real presence of Christ in the Sacrament, and falling on their Knees to adore him. Is it possible that in a Point so hard as this is, so many, so differing in Customs, Languages, Manners, Educations, Interests, Opinions, and Beliefs, so distant from one another in Place and Affections, in Dictamenis and Practices, should all be found

found at once, and no body can tell at what time first, to consent most unanimously? Could so great a thing as this be done upon the persuasion of one Man, and done so silently, that no one single Writer should be found to record who that Omnipotent Man was, or by what means he could possibly effect a Thing so incredible all Christianity over, without finding any where, amongst good or bad, learned or unlearned, any considerable Opposition? This seems to me a thing so incredible, that all you can say against our Faith in this Point, is nothing so hard to believe as this alone. Wherefore if this cannot be so, as surely it cannot, you must all be forced to confess, that when the Faith was first preached by the Apostles, and their Successors, they did not teach your Doctrine concerning this Sacrament, but they taught and delivered our Doctrine. And then you will soon understand that all the Difficulties here mentioned be easy to be answered. For hence you will easily understand, how no other Beginning than that of our first Christianity could be found of this Doctrine, because such a Doctrine, as this is, found so universally spread over all Christendom, and never recorded to have been accounted new, or to have had any particular Author, or Opposer, could not possibly have had any other beginning; or if it had, more notice would have been taken of it. But coming in with first Christianity, you cannot

not wonder to see all Christianity found embracing it. And though it be a Doctrine containing so many difficulties, yet being proposed as a part of that Christian Doctrine, with all those powerful Motives, which first moved all Christians to be Christians, you cannot wonder to see those who received Christianity, to receive also this Christian Belief. Whereas if they all had at first received the contrary Belief; surely at the first proposing of this known Novelty, some body or other, in some one place of Christianity or other, would have opened his mouth and said, *We cannot adore that for God which the whole torrent of Antiquity, from Christ to us, hath taught to be Bread, as also our senses tell us.* Had it been to be adored, the Apostles and those who were taught by them, would have taught us so, or at least somewhere some body or other would have heard some news of this Doctrine before now. But that which you say is too new to be true, it is too contrary to all peoples faith, to all practice, to all reason and common sense. Can any man imagine, that in all Christianity there was neither grace nor wit enough to say this. And certainly, at that time the very saying of this must needs have quite overthrown that new Paradox, or at least have withdrawn thousands in all Nations from following of it with so great facility. For, against a Novelty so notorious and so absurd, so much would have been said, so much would have been written, so much would have been acted in Councils, either general, or national

onal, or provincial, that some small mention of all this would have come to notice of Posterity, as we see things of a thousand times lesser concernment have done. Even by your own backwardness to believe Transubstantiation, and by your great wondring at us for believing it, and by the many and great difficulties which you may clearly see, how evidently true all that is which I have here so fully set down, because it imports so much.

3. Let us go on now: When [John vi. 48, &c.] Christ said, *I am the Bread of life. The Bread which I will give you is my Flesh, for the life of the World.* The Jews, therefore strove amongst themselves, saying (as you Protestants say) *How can this man give us his flesh to eat?* Jesus therefore said unto them, *Amen, Amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.* *My Flesh is meat indeed, and my Blood is drink indeed.* These things he said, teaching in the Synagogue. And he was so far from declaring himself to speak figuratively, that by all he was conceived so manifestly to mean literally, that many of his Disciples, and not only ill-affected persons, hearing, said, *This saying is hard, and who can believe it?* And all this happened though even then he told them, that *the words he spoke to them were spirit and life.* Because, as I said, these words ought to have raised up their Spirits to believe this *Flesh*

Flesh of his not to be meer Man's flesh, but to be joined with the Divinity, which was able, by virtue of its Omnipotency, to give them his Flesh to eat like Bread, and his Blood to drink like Wine; yet there being not Faith enough for this high Point, *From that time many even of his Disciples went back and walked no more with him.* [ver. 66.] That you may evidently see, how hard this Doctrine would have sounded at first broaching of it in the Church, if Christ had not delivered it, seeing that, at that very time when it came first, even *from his mouth*, it found so small acceptance even amongst many of his Disciples, *Jesus therefore said to the Twelve, will you also depart? Peter answered, We believe and know thou art the Son of God;* And so art able by that thy Divinity, to which thy flesh is joined, to give us thy flesh to eat like bread. Now to what end had either this been said, or Christ, the lover of Souls, permitted all those *many Disciples to go back to their ruin, and now to walk no more with him;* to what end this, if he might have saved them all by declaring in a word, that he only intended to give a sign, or figure of his Body to eat? This one word would have saved both them, and would also have saved those Millions and Millions which afterwards believed these words to be literally meant, as I expounded them; and St. Peter seems to have understood them, when to make them appear credible,

dible, he said, *We believe and know thou art the Son of God:* And consequently that thou canst make good thy word, which had been a very easy matter, if he only spoke of giving his flesh to be eaten in a meer sign or figure of it: Had St. Peter thought this, I dare say he would have pulled the other Disciples back, saying, *Our Master only speaks of giving a sign of his Body.* Had this been so, then also undoubtedly the other Evangelists, when they had come to write of this Mystery, which had scandalized so many before their writing, would not have increased the Scandal by writing so unanimously of this Sacrament, in words sounding so loud a literal sense as these do, *This is my Body, this is my Blood:* But they would rather have lessened the difficulty by declaring it only to be a figure, which they might have done in a word. St. Paul was so far from declaring it to be so, that [1 Cor. xi. 27.] he flatly saith, *Therefore whosoever shall eat this Bread, and drink the Chalice of our Lord unworthily, he shall be guilty of the Body and Blood of our Lord.* Which could not be, unless he received the Body and Blood truly, and not in a figure only. To eat a Paper-picture of Christ makes no such heinous guilt, though it be done by a Sinner, and it be also a figure of his Body.

4. St. Luke also had been particularly to blame in increasing the scandal by expressing so clearly a literal sense, [chap. xxii. 19.]

Tbis

This is my Body which is given for you. This cup is the new Testament in my Blood, which Chalice shall be shed for you. I say, *which Chalice*, that is, *that which is contained in the Chalice* shall be shed for you. Now Wine was not shed for us, but his true Blood. His true Blood therefore was the thing contained in the Chalice. For though by the Latin or English words, we cannot tell whether Christ said, his Blood should be shed for them, or the Chalice, or Cup; yet St. Luke writing in Greek, makes it evident to all who know that language, that he said the Chalice should be shed for us, for he speaks in the nominative case, by a word which cannot agree with the Blood, which in Greek is the dative. Now thus having proved that Christ literally said, *This is my Body*; I have proved also, that *this is not Bread: For it is his Body*: which is as good a consequence as this, *this is a stone*, therefore *it is not bread*. Or, *this is not bread, for it is a stone*.

5. Coming now out of Scripture to answer the chief objections, I begin with one which affords me a new strong argument. They object then Idolatry to us for adoring that which is Bread. I answer, that according to Scripture, Idolatry cannot be found in the only visible Church of Christ, for Scripture saith clearly of this Church, [Isa. ii. 18.] *And Idols shall be utterly abolished*. Again, [Ezech. xxxvi. 25.] *And I will pour*

upon you clean water, &c. and from all your Idols will I cleanse you. And in the next chap. [ver. 23.] Neither shall they defile themselves any more in their Idols. Again, [Micha v. 13.] Thou shalt no more adore the works of thy Hands. Again [Zachar. xiii. 1.] In that day shall be a fountain lying open to the house of David. And it shall be in that day, saith the Lord of Hosts, I will cast off the names of Idols out of the Land, and they shall be remembred no more. Hence I argue thus: In the whole visible Church there continued, and doth still continue adoration of the Sacrament, but Idolatry did not continue in the whole Church visible; therefore adoration of the holy Sacrament is not Idolatry. Moreover if worshipping this holy Sacrament were Idolatry, all Christianity, for many ages practising this adoration, had committed Idolatry, and Christ's Church, for so many ages had quite failed, as is clear out of the third and fourth point. For Christ had no other Church for many ages but that which every were practised this Idolatry, as you mis-call it. Or, tell me if you can, what other visible Church Christ had upon Earth different from the *Roman* in Faith and Worship for the thousand years before *Luther*. If this be the only visible Church Christ had upon Earth, then I have proved it could not be guilty of Idolatry.

6. Against such a torrent of Scripture as we have for us, you ground yourselves not

in Scripture, but in Philosophy, which tried by Scripture, will be found to fail you in all your objections. First then you object that an accident cannot be without a substance. We answer out of [Gen. i. 3.] *God said, Be light made, and light was made.* Light is a quality or accident. Yet hence S. Basil, S. Greg. Naz. and Theodoret are of opinion, that light was without any subject at all: for the Scripture specifies no subject in which it was put. Whence follows that at least they must needs think it possible that light should be without a subject. Secondly, you object that the same Body of Christ cannot be multiplied so often over. We answer again out of Gen. [ii. 21.] *Our Lord God cast a dead sleep upon Adam, and when he was fast asleep he took one of his Ribs, and filled up flesh for it. And our Lord God built the Rib which he took of Adam into Woman.* I ask how many times over must this one Rib be multiplied, before a whole woman, of a comely, proper stature, could be made up of it? After the same manner God can of one ordinary Brick make a Pillar of many Foot high by multiplying that one Brick. In the like manner our Saviour multiplied those five *Barley loaves with which he fed above five thousand,* [Joh. vi. 9.] For if he made new loaves, he did not feed them with those five, but with those many hundred new loaves which he made, and yet the Scripture saith [ver. 12, 13.] *After they were filled*

they gathered the remnants and filled twelve baskets with the fragments of the five barley loaves, and not of any new loaves created by Christ: so that the Bread which was eaten remained still to be eaten. And it is worth our noting that our Saviour did this miracle immediately before he did first declare this strange doctrine of giving his flesh to be eaten like Bread by every one, that so when he should presently declare this strange doctrine, they should have no reason to disbelieve the possibility thereof. For his Disciples seeing that he had done that most prodigious miracle so very lately, ought not presently to have said, *This is hard, and who can bear it?* Neither ought they so soon to have walked apart from him, as there St. John saith they did, but rather they ought to have said with St. Peter, *We believe and know thou art the Son of God, able to make thy words good, as thou wert able so to multiply so few loaves.*

7. Hence appears a solution of that which also they still object: one Body cannot be in two places at once. For if whole *Eve* were made of one Rib of *Adam*, as the Scripture testifieth, surely the whole substance of that Rib must have been in many places, or else *Eve* would have been a very little Woman, or *Adam* must have had very great Ribs. Again, our Protestants commonly read thus, [Act. iii. 21.] *Whom the Heavens truly must contain- (we read, receive.) until the time*

time of Restitution of all things. Hence they infer, That after Christ's Ascension the Heavens at all times must contain his Body. Therefore, say they, after his Ascension his Body cannot be on Earth. This their own Text shall refute them thus. The Heavens must at all times, after his Ascension contain his Body. But after his Ascension the Earth also did contain his Body. Therefore his Body can be contained in two distant places. And, if in two, why not in three and more? Make the Scripture Judge of this Point, and it will clearly cast you; for did not Christ after his Ascension appear in his true body to St. Paul? [Act. ix. 5.] *Who said, who art thou, Lord?* And he answered, I am Jesus. And [ver. 17.] Ananias faith to him, *The Lord, even Jesus that appeared unto thee in the way that thou camest.* That he appeared in his own true Body I prove by evident Scripture. For, by reason of this his apparition, St. Paul numbers himself amongst those who with their own eyes had seen Christ, risen again in his true body. For labouring to prove Christ's Resurrection in a true, and not in a phantastical Body, as some Heretics will have it, he proves it by Eye-witnesses, who all must have seen Christ now risen in his true Body, or else their testimony is vainly brought to prove a true Resurrection of the flesh; he then bringing Eye-witnesses, who had seen Christ now risen in his true Body, makes himself as true an Eye-

witness of this as any other. For thus he speaks [1 Cor. xv. 4. &c.] *He rose again and was seen of Cephas, after that of the eleven. Then he was seen of more than five hundred Brethren together: Moreover he was seen of James, then of all the Apostles. And last of all he was seen also of me.* To wit, in his true Body, or else all others may be said to have seen him in a phantaſtical Body; and also because any other manner of seeing him, had been to no purpose to prove the true Resurrection of dead Bodies, which is here his drift. Where ſuppoſing himself, by these Eye-witneſſes, to have proved this, he preſently faith, [ver. 12.] *How do certain amongſt you ſay that there is no reſurrec‐tion of the dead?* Yet again, [Act. xxii. 14.] *But be (Ananias) ſaid to St. Paul, the God of our Fathers had pre-ordained thee, that thou ſhouldſt know his will, and ſee that Just One, and hear the voice of his mouth.* Therefore he appeared in a true Body which had a voice and a mouth of flesh. But as Christ faith, [Luke xxiv. 39.] *A ſpirit hath no flesh and bones as you ſee me have.* Yet again [Act. xxiii. 10.] *St. Paul ſeeth Christ on Earth, for when there was made a great diſſen‐tion, the Tribune fearing leſt Paul ſhould be torn in pieces by them, commanded the Soldiers to go down and take him out of the midſt of them, and to bring him into the Castle. And the night following, the Lord ſtood by him and ſaid: Be conſtant, for as thou haſt teſti‐fied*

of

of me in Jerusalem, so must thou testify of me at Rome also. Here we have that very Lord of whom S. Paul did testify, standing by him in the Castle far distant from Heaven, by which it is evident in how distant places Christ's Body may be. To disprove so many clear Texts give me but one, if you can, that S. Paul did not see Christ after his Ascension, in his true Body, upon our Earth; if you cannot do this, you are cast by Scripture in this point, which proveth that one Body can be at the same Time in two distant places.

8. Lastly they object, that so great a Body as Christ's Body is, cannot be in so small a Compass as a little bit of Bread. We still answer out of Scripture. First [Matth. xix. 26.] where speech is of making the great Body of a Camel pass through a Needle's Eye, Christ saith, *with Men this is impossible*. Where note, that Christ here, according to the three Evangelists, speaks of such a passage through a Needle's Eye, as is *impossible with Men*; so that though with Men there is no such thing possible as penetration of the several parts of the same great Camel's Body, brought into so small a compass as is a Needle's Eye, yet not so with God: *With God all things are possible*. Secondly, God can put two different bodies so, as to take up only the place of one Body; therefore he can put all the parts of one Body so, as to take up only the room of the least Part with which he can penetrate all the rest. Thus [Joh.

[Joh. xx. 19.] *When the Doors were shut, where the Disciples were gathered together, for fear of the Jews, Jesus came and stood in the Middle.* So that, as, at his birth, his Body penetrated through his Mother's Womb, at his Resurrection, through the great Stone of his Monument, and as, at his Ascension, he did not make a hole through the Body of the Heavens, but his Body was penetrated with those heavenly Bodies, so here it penetrated through the shut door, or wall; and so two Bodies were in one place at once; by which also we prove that one Body may as easily, by his power, be in two places at once. Wherefore it is to you, who against Scripture thus stand still alledging Philosophy, that we must say with S. Paul, [Col. ii. 8.] *Beware lest any Man deceive you by Philosophy and vain fallacy, according to the Tradition of Men, and the Elements of the World, and not according to Christ, against whom you cite Aristotle.*

The Thirteenth Point:

Of Communion under one kind.

Protestants complain we take half of the Sacrament from them. We complain they have taken five Sacraments from us, and grace

grace from all seven. And as for this Sacrament they have taken both the Body and Blood of our Saviour from it, and left only Bread and Wine. If we had taken Wine away, no great hurt, Wine being nothing but Wine. To the Purpose we have a full, compleat, and perfect Sacrament, when we have such an outward sign as signifieth, and containeth invisible grace. The consecrated Bread alone doth this; in this therefore we have a full, compleat, and perfect Sacrament. Christ speaks this clearly, [Joh. vi. 48.] *I am the Bread of life; your Fathers did eat Manna in the Desart, and they died. This is the Bread that descendeth from Heaven, that if any Man eat of it he dye not. I am the living Bread, that came down from Heaven. If any Man eat of this Bread, he shall live for ever.* Behold as full an effect of the Sacrament as is any where promised to both kinds. And he being living Bread, you have all him in it, and so you are deprived of nothing. He gave us his Body, not his Carkass without Blood. In his Body we have all, both Body and Blood. You take both from us; we give both. Agreeable to this, saith S. Paul, [1 Cor. xi. 27.] *Therefore, whosoever shall eat this Bread, or drink this Chalice of our Lord unworthily, he is guilty of the Body and Blood of our Lord,* which he could not be, if he did not receive both Body and Blood, so that by either eating

ing or drinking both are received. Again, [Luke xxiv. 30.] *And it came to pass while he sat at Table with them* (the two Disciples in *Emaus*) *he took Bread, and blessed, and brake, and did reach to them.* Twice Christ with his own Hands gave the Communion. First, at the last Supper under both kinds. Secondly, here at *Emaus*, under one kind only. For many Holy Fathers, without ever scrupulizing at the giving only one kind, absolutely say, Christ here gave them the Communion. And the Text insinuates as much, by the use of those Sacramental words, of taking, blessing, breaking, reaching, with the ensuing effect of *opening their Eyes to know him* to be the same Christ, who at his last Supper had done the same action. So that it is the more probable that he did administer the Communion under one kind, than that he did not. How then dare you absolutely condemn this? They object, *Drink ye all of this,* [Matth. xxvi. 27.] But this Command was only given to all then present, and was fulfilled; *And they all drank of it,* [Mark xiv. 23.] So when he commanded, *Do this,* he did not command Laymen to do what he did. Their other Objections are excellently answered by the Scriptures, alledged in the Council of Trent, [Sess. xxi. c. i.] in these notable words, he that said, *Unless you eat the Flesh of the Son of Man, and drink his Blood, you shall not have life in you;* hath also said, *If any one eat*

eat of this Bread; he shal live for ever. And he that said, He that eateth my Flesh, and drinketh my Blood, hath life everlasting; hath also said, The Bread which I will give you is my Flesh, for the life of the World. He that said, Whoso eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him; hath likewise said, He that eateth this Bread shall live for ever. What need we more than to live for ever.

The Fourteenth Point,

Of the Mass, or of the Holy Eucharist, as it is a Sacrifice:

CHRIST, in his last Supper, said, [Luke xxii. 19.] *Do this in remembrance of me.* We must see then what Christ did, that we may know what is commanded here to be done. If he did offer his Body and Blood then in Sacrifice, the Church also is bound to have some Ministers, *doing that in remembrance of him.* We say then, that Christ did then offer his Body and Blood in Sacrifice; and we say, that the doing this is the very essence of our Mass. I know, as soon as Protestants hear the word Remembrance, they will object, that Christ cannot be really offered

offered there, where the Offering is done to his Remembrance. I answer, that S. Paul tells us, what it is to do this in remembrance of Christ, [1 Cor. xi. 24, 26.] *This do ye in Remembrance of me, for as often as ye shall eat this Bread, and drink this Chalice, you shall shew the death of our Lord until he come.* Christ here is remembred by us to have died for us, yet he doth not here really die again bloodily, but this unbloody Sacrifice is done in remembrance of his real bloody Death. It is not only in *Remembrance of him that we do this; but we do this in remembrance of him dying for us a bloody Death upon the Cross.* Now his being truly Present, maketh the Remembrance not les, but more lively and perfect. For if a Prince, who had gained a great Battle with much loss of his Blood, would have yearly some action or representation exhibited in remembrance of it; would in Person be present with his Wounds acting his own part, the representation would not cease to be a Remembrance, but it would rather be a far more lively Remembrance, as often as the King should act his own part. And the Year he should not do this, the remembrance would be les lively, the les Representative: so, &c. How perfectly in this Sacrifice is Christ's Death represented, whilst by the force of these Words, *This is my Body,* only his Body is put in shape of Bread in one place, wholly different from that other place, in which, by force of those words,

This

*This is my Blood, his Blood in a liquid shape
of Wine, like Blood lately shed, is put in
the Chalice apart from his Body.*

2. Now I will shew, that Christ did truly Sacrifice, and offer up his Body and Blood under the forms of Bread and Wine. First, out of the Old Testament, [Psal. cx. 5.] it is said of Christ, *Our Lord swore, and it shall not repent him, Thou art a Priest for ever, of the order of Melchisedec*; which words S. Paul, [Heb. v. 11.] saith to have been spoke of Christ, and of this his Priesthood. *We have great speech (saith he) and inexplicable to utter, because you are weak to hear.* You must look therefore for a Mystery, not easily understood by new Christians. The famous Priesthood in the old Law was settled in *Aaron* and his Sons, [Levit. viii.] they offered bloody Sacrifices; and yet our Saviour is not said a Priest according to the Order of *Aaron*, but of *Melchisedec*, who was not so much as a Jew. *He whose descent is not counted from them, took Tithe of Abraham, and blessed him that had the promises.* [Heb. vii. 6.] which sheweth, he was a Priest of higher degree than *Abraham*, as S. Paul here proves. Let us see now all that the Old Testament saith of *Melchisedec*, and his Priesthood; and you shall find it to be only that which is written, [Gen. xiv. 18.] *But Melchisedec King of Salem bringeth forth Bread and Wine. And he was the Priest of the*

the most high God. And he blessed him (Abraham) and he gave him Tithes of all. So unanimous is the consent of all the Holy Fathers, who did write either upon this Text of *Genesis*, or on that of S. *Paul*, or that of the *Psalm*, that the Priesthood of *Melchisedec* did consist in offering Bread and Wine by way of Sacrifice to God, and that Christ being a Priest according to his Order, did consist in his offering up and sacrificing his Body and his Blood for us, under the forms of Bread and Wine, that to deny this is to cross all Antiquity. See the *Rhemists* upon these two last Texts. Now, because Christ to the end of the World, offereth still this Sacrifice by his Vicars, or Ministers Hands, in the Sacrifice of the Mass, He is said to be *a Priest for ever, according to the Order of Melchisedec.* For by force of these Words, *This is my Body*, his Body is put under the species of Bread ; and then in a place apart from that Body of his, He, by force of these Words, *This is my Blood*, doth put his Blood in the Chalice, under the shape of Wine like Blood, poured forth and separated from the Body.

3. Again, [Jer. xxxiii. 17.] *There shall not fail of David a Man to sit upon the Throne of the House of Israel. And of the Priests and Levites there shall not fail from before my Face, a Man to offer Offerings, and to kindle Meat-offerings, and to do Sacrifice continually.* By such Sacrifices as then were known, God expressed

expressed the continuance of true Sacrifice in this Church; there must not then fail now Priests and Levites offering a true Sacrifice.

4. Now God speaks thus expressly to the Priests of the Old Law, *I have no will in your faith the Lord of Hosts, and an offering I will not receive of your Hands,* [Malac. i. 10.] So that the former Text must needs be understood of Priests offering continually Sacrifices in the New Testament. But now a clean Sacrifice, not a bloody one; therefore here in the next Verse it followeth, *For from the rising of the Sun, even to the going down, great is my Name among the Gentiles. And in every place Incense shall be offered to my Name, and a pure Offering;* to wit, the pure Offering and clean Oblation of Christ's Body, under the sweet and lovely shape of Bread and Wine, into which all those Holocausts, Burnt-Offerings, and killing of Victims, were turned; though Jeremy used these terms, because they, as then, knew no other Priests and Levites, but such as were killers of Victims in a bloody manner. But it is very observable, that the same Prophet Malachy speaking in the third Chapter of the coming of the *Messias* (and *the Lord whom ye seek, ver. 1.*) doth also tell us clearly this, *then shall the offerings of Judah and Jerusalem be pleasant unto the Lord,* [ver. 4.] although before he had so flatly said to the Priests

Priests of *Judah* and *Jerusalem*, I have no will in you, and offerings I will not receive at your Hand. Whence it is evident, that by the pleasing Sacrifice of *Judah* and *Jerusalem*, he meaneth not the carnal, but the spiritual *Judah* and *Jerusalem*, that is, Christ's Church, where Sacrifice is to be done continually, as we did now say out of *Jeremy*.

5. In the very last Years of the World, Antichrist, knowing the chief Worship of God to consist in this Sacrifice, shall so mightily labour to abolish it, that he shall seem, for a very short Time, to have prevailed. [Dan. ix. 27.] *And in the half of the Week shall the Host and the Sacrifice fail, and there shall be in the Temple abomination of Desolation.* Which last words our Saviour himself expoundeth to be understood of the end of the World, [Matth. xxiv. 3.] *What sign of thy coming, and of the Consummation of the World;* said the Apostles to him. Our Lord telling many other signs, at last saith, [ver. 14.] *This Gospel shall be preached in the whole World, and then shall come the Consummation thereof;* Therefore when you shall see the abomination of desolation which is spoken of by Daniel the Prophet, &c. This then shall not happen until the World is even come to the end, and the Gospel shall have been preached every where.

6. According therefore to the practice of the Law of Nature in the Time of *Melchisedee*,

sedec, and according to the practice and manifest Prophecies in the written Law, exterior Sacrifice, which from the beginning of the World was ever held the Chief, and peculiar Worship due to God, is also to be found in the Church of Christ, *from the rising of the Sun, to the going down*, even till the World's end, when Antichrist for a short Time shall in great part abolish it. Let us then see the Sacrifice that Christ, a Priest for ever, according to the order of Melchise-dec, did institute in his Church, [Luke xxii. 19.] *This is my Body, which is given for you.* Now given in this very present Time, and now by me offered in an unbloody manner; He saith not *to you*, but *for you*, that is, for your sins, which Body presently after I will offer in a bloody Sacrifice upon the Cross. Behold here a Sacrifice, and a propitiatory Sacrifice; For what is offered *for us*, and offered *for remission of Sins*, is a propitiatory Offering, applying plentifully the satisfaction of Christ's Passion to us; not derogating from that Sacrifice, but deriving the Fruits thereof to us. Thus his Body is properly said, *given for us*; but when it is given in the Sacrament, it is said *given to us*, not *for us*. This Sacrifice the Apostles were offering to our Lord, [Acts xiii. 2.] when they are said to have been *ministring to our Lord*. Had they been ministring the Word of God, or ministring the Sacrament, they had ministr'd

stred to the People. But they had been ministering to our Lord, that is, offering something to him. In the Greek Text it is, *they being offering Sacrifice to our Lord.* And so Erasmus translates it.

7. This Sacrifice is plainly insinuated in St. Paul, [1 Cor. x.] if his discourse be well noted. He there discoursing of the Jewish and heathenish Sacrifice doth conclude, that all such persons as will be partakers of these Sacrifices, cannot be made partakers of the christian Sacrifice of the Body and Blood of our Saviour. First then, [ver. 14.] he bids them *fly from serving Idols*, by either sacrificing to them, or eating of that which hath been sacrificed to them. If they will do this, he tells them of a far better Sacrifice, of which they may be made partakers at our Altars: *For, saith he, [ver. 16.] the Chalice of Benediction which we do bless, is it not the Communication of the Blood of Christ? And the Bread which we break, is it not the participation of the Body of our Lord?* And having thus taught them, that by virtue of the Priest's Benediction or Consecration, the true Body and Blood of Christ are made communicable upon our Altars, under the shapes of Bread and Wine; he goeth on to tell them, they cannot be partakers of this Sacrifice, if they will continue still to partake of either Jewish or heathenish Sacrifices, of which they truly make themselves partakers,

if they will still eat of that which is sacrificed by them. *For behold Israel, saith he, [ver. 18.] they that eat of the sacrificed Hosts, are they not partakers of the Altar?* For by doing thus they communicate with those that sacrifice. And having thus spoken of the Jewish Sacrifices, he speaks to them of the Gentile Sacrifices. *But the things which Heathens do sacrifice, to Devils they sacrifice, and not to God.* *And I will not have you to have fellowship with the Devils,* as you will, if you eat or partake of what is im-molated to them, and will drink the Liba-ments offered out of their Cup. *For, saith he, you cannot be partakers of the Table of our Lord, and of the Table of the Devils.* The Reason why we cite and expound this place so fully is, because we desire exceedingly to have it noted, how that here *our Chalice, our Bread, our Table and Altar, the participation of our Host, and Oblation,* are, point by point, in all conditions, effects, and pro-perties, compared to the Altar, Hosts, Sacrifices, and Oblations of the Jews and Gen-tiles, and as he calls their Chalice the *Chalice of the Devils,* for no other reason, but because it contains Liquor sacrificed to him: so he must be said to call *our Chalice, the Chalice of our Lord,* because it contains the Liquor of Christ's Blood sacrificed to our Lord. For by force of these words, *This is my Blood, his blood under a liquid spe-cies is put in the Chalice, as it were, apart from*

from that Body, which before he had put under the shape of Bread. All which discourse had been very ineffectual, if this had not been the proper Sacrifice among the Christians, as those others were the known Sacrifices of the Jews and Gentiles.

8. Again, the same S. Paul saith, [Heb. xiii. 10] *We have an Altar, of which they have no right to eat who serve the Tabernacle;* still pressing the Jews, that they cannot partake of the Sacrifice of our Altar, if they will stick fast to their old Sacrifices. And Note, that which he called before *the Table of our Lord,* he now calleth an *Altar,* truly and properly ordained for Sacrifice, and so he terms it *Thysiaesterion,* that is, *Sacrificatorium,* an *Altar to sacrifice upon.* And by that word always the Altars of the Jews, ordained for Sacrifice, are still out of the Hebrew interpreted in Greek. Well then, *we have an Altar* built purposely to offer Sacrifice upon, therefore we have a true Sacrifice, not of Bread and Wine, for in no Man's Opinion we sacrifice these, but of the Body and Blood of our Saviour, under the shape of Bread and Wine, and this was the reason, why in the Primitive Church the Heathens would sometimes say, we worshipped *Bacchus,* the God of Wine, and *Ceres,* the Goddess of Corn. Sometimes they traduced us as *feeders on Man's Flesh,* for eating the Flesh of our Saviour in this Sacrifice.

9. I conclude, That had not this manner of Sacrificing in the Mass been delivered to us with our first Faith, from the Apostles, it could never, without Notice being taken of the first Author, and of the Time, &c. have been universally received, without opposition of any, or without being ever taxed by any one of Novelty, yea, and be received also so universally, that if before *Luther's Days* you look into all Parishes of Christianity, where confessed Heretics did not domineer, you will, in every Parish thereof, find no other Common Service used publicly in that Parish, but the saying and celebrating Mass, with offering that which they all adored for the true Body and Blood of Christ, under the shape of Bread and Wine. A Proof unanswerable. See what we said before, Point 12. N. 2.

The Fifteenth Point.

*Of saying Masses, and other public Prayers
in the Latin Tongue.*

IN S. Matth. [Ch. i. 17.] *All the Generations from the Transmigration of Babylon unto Christ fourteen Generations, a very long Time.* And yet all this Time the Jewish

F Church,

Church, the only true Church in the World, had all her Scriptures, and all her public Service, and Prayer, which was all taken out of the Psalms, the Law, and the Prophets, in that very Language in which they were written, to wit, in old Hebrew; that is, in a Language well known indeed to the common People of the Jews, before their Transmigration into *Babylon*; but in their Captivity at *Babylon* they lost the knowledge of their old *Hebrew* Language, in which all their Scriptures were written, and did not perfectly learn the *Chaldean*, or *Babylonian* Language; whence they made a mixture of both those Languages, which was called the *Syriac* Language. The very Letters and Characters of this Language differ as much as the *Greek* Letters differ from the *Latin*: so that those who can perfectly read the one, cannot so much as read the other. Neither do they understand one another, more than the *Italians* can understand *Latin*, which was their ancient Native Tongue. The Scriptures were not at this Time, but some good Time after Christ, translated into *Syriac*, as your great Doctors, who now at London have set forth your famous Bible of so many Languages, do profess in their Preface to their Bible. And, by the way, they also, in the same Preface, plainly and openly confess, that in no Parish in Christendom they could in any of those Nations, which they have caused to be searched for old Copies,

pies, find so much as one ancient Service-Book written in a Language understood by the vulgar or common People of the Place. A Testimony to their own condemnation and confusion. The knowledge then of the old *Hebrew Tongue*, in which all the Scriptures were written, being so much lost in the Captivity of *Babylon*, they had all their Scriptures and public Service, which was taken out of the Law and the Prophets, and Psalms, read in a Language unknown to all the common People, and this was done for fourteen Generations.

2. Hence presently after their Captivity, when they first returned into their Country, *Esdras* was forced by himself and others, to make the Law be interpreted unto them, [Nehem. viii. 13.] So when our Saviour upon the Cross did, in the old *Hebrew words* of the Psalm, say as it was first written, *Eli Eli Lamasabæthani*, [Mat. xxvii. 46.] St. *Matthew*, who did write his Gospel in that new kind of *Hebrew*, or *Syriac*, which was vulgarly spoken by the Jews in Christ's Days, is forced to interpret these words, saying, *which is interpreted, My God, my God, why hast thou forsaken me?* For this reason also he interpreted several other *Hebrew words*. A manifest Sign they could not be understood by the Jews, in whose Language he did write, without interpretation. And as he who writes *English*, should ridiculously

interpret English; so if those words of the Psalm had been written by David in the same Language in which S. Matthew did write, it had been ridiculous for him to add their Interpretation. *Josephus* the Jew tells you, what a World of Schools there were in *Jerusalem* for Children to learn the Law and Prophets, they being written in a Language otherwise unknown. Well then, as those who have not been now at our *Latin Schools*, understand not our *Latin Bible* and Service: so then, the Vulgar sort understood not their Scriptures, nor their Common Service taken out of them, and read in their Synagogue before their Sermons and Exhortations, which S. Paul calls, *The Lesson of the Law and Prophets*, [Acts xiii. 15.] Neither after the Captivity did the Vulgar understand the words of *Moses*, *Who of old Times bath in every City those, who preach him in the Synago-* ~~gues~~ *where he is read every Sabbath*, [Acts xxvii. 36.] Read, I say, but not, as then, undervoided by the Vulgar. This practice was practised before the Eyes of Christ and his Apostles, and they never did the least reprehend it, or give order to have the Bible turned into the *Syriac Language*, that the Vulgar might understand it. Why then must we be blamed for using either Scriptures, or Divine Service, in a Language not understood by the People?

3. Secondly,

3. Secondly, I ask what you say to that place of *Levit.* [xvi. 17.] *Let no Man be in the Tabernacle when the High-Priest goeth into the Sanctuary to pray for himself and his House, and for the whole Assembly of Israel, until he come forth:* See you not here public Prayer made expressly for the whole Assembly, and yet no one of the assembly permitted to hear or see, what there was done by the Priest, to God for them, even then, when the Priest made an atonement for himself, for his Household, and for all the Congregation of *Israel.* Again, [Luke i. 10.] *All the Multitude of the People was praying without at the Hour of Incense.* The Priest was doing his duty within, where he could neither be seen nor heard by the People without, yet they assisting at the Priest's function, done for them, were not less partakers of the benefit thereof, though they could neither see him, nor hear him: so prayer made and offered up for the People in a low Voice, or in an unknown Language, is available to them who know not the particular meaning of the Words said for them. It is sufficient that they know they contain a particular praise of God, and a special Worship of him, and a peculiar recommending of our necessities unto him. And that they be, as most pious Prayers approved by the Church, and recommended by all the learned Men thereof, who very well understand them. Now a Petition well made, even when it's presented by a Petitioner, who understands

not the Language in which the Petition is made, obtains of the King or Emperor, who understands it, as much as if the Petitioner had perfectly understood every word of it. When the Children, [Matt. xxi. 15, 16.] cried in the Temple *Of Anna to the Son of David*; though they knew not what they said, yet Christ called it a *perfect praise*, saying, *That out of the mouth of Infants and Sucklings thou hast perfected praise.* A rich Jewel in the hands of an Infant or Clown, who knows not to penetrate the value of it, doth not, for that cause, cease to be truly of as great value as when it is in the hands of a Jeweller. So Latin prayers in the mouths of the vulgar, be as precious in the sight of God, when they be said with equal devotion, as when they are in the mouths of great Scholars. You, who scorned to use Latin Service, soon came to see your English Service with all scornful contempt banished out of almost all your Churches. And your people did soon grow to like no Service at all, since they disliked the Latin Service.

4. I will now examine our Adversaries chief ground in Scripture, which is out of the first of the *Corinthians*, [ch. xiv.] Where I would have the Reader to note, that until verse 14. St. Paul only speaks of using an unknown Language in preaching, exhorting, interpreting, and teaching, in all which Exercises we still use the vulgar Tongue: So that hitherto he hath nothing against us,

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From the 14th verse he begins indeed to speak of praying, but not of public divine Service, but of such extempore prayer as is made before all, that all may join with it; and he speaks there, not of the use of any set Form of Prayer, practised by the Church, as the Liturgy is, but he manifestly speaks only against the use of an unknown and barbarous Tongue, in the making of such Hymns and Canticles and Prayers, as many then did use to make by divine Inspiration, in the presence of the whole Congregation, to edify the Brethren assembled; and to excite them to love, to honour and praise God; not intending chiefly to pray to God for the people, as we do in our Liturgy, of which kind of set form of Prayer St. *Paul* cannot be said to speak. For it is apparent, that among the *Corinthians*, to whom he writ, there was no use at all of an unknown or barbarous Language in the Liturgy or divine Service; wherefore of this St. *Paul* could not complain, for their Liturgy was undoubtedly in Greek, which was the known Language among them; and in which he did write this very Epistle to them. Also in which they had their set Forms of Prayer. Now then St. *Paul* speaketh not at all against the use of an unknown Tongue in either the Liturgy, or in any other usual set Form of public Prayer, for there was no abuse at all in that kind, but he only speaks against that use, practised by some in those extem-

pore Canticles, Prayers and Hymns, which then divers used, yet of such kind of Prayers also, though made in unknown and barbarous Tongues, he saith, [ver. 14.] *If I pray in an unknown Tongue, my Spirit prayeth, and this great good I have by my prayer, but my understanding is without fruit;* that is, without the fruit of instruction or edifying others. A fruit which ought to be sought for by those, to whom God had so particularly given that miraculous gift of speaking in several tongues, purposely that they might excite and stir up the People of several Tongues and Nations to the knowledge, praise, honour and love of God; and therefore he addeth, *I will pray in Spirit, I will pray also in understanding,* that in those prayers I may not deprive the standers by of that fruit. But you must know that neither the Mass nor the set Forms of Prayer in our Liturgy, be ordained for this end of instructing others. Because for this we have other Exercises of catechising, expounding, exhorting, preaching, &c. But chiefly these Prayers be appointed to the Priest, who well understands them, to offer them up to God for the People. The Epistles and Gospels which contain instructions, be interpreted and largely declared unto the People in our Churches upon those days on which they are bound to be assembled, and to resort to Mass. The other chief parts of the Mass be in all Masses the self-same. And being

so often used, and therefore upon occasions so often declared to the people, they must indeed be very *Idiots*, if they know not when to say *Amen*, when to kneel, to adore, to knock their breasts, when to rise, when to stand, or to do any thing else that concerns them, or is proper for them to do. Therefore it cannot be said against our Mass, which you use to object out of ver. 16. *Else when thou shalt bleſſ with the ſpirit, how ſhall he that occupieth the room of the unlearned ſay Amen, at the giving of thanks, ſeeing he understands not what thou ſayefſt.* This, as I said, cannot be said of our so well known ſet Form of Prayer and Service, which we all knowing to be approved by the Church, and to be understood, and so highly eſteemed by our learnedſt men, fear not to ſay *Amen*, or to join our intention with any part of it; neither doth its approbation depend on our *Amen*. I anſwer therefore that St. *Paul* ſpoke of thoſe extemporal Blessings, Canticles and Lauds, or ſuch like inspired prayers of private perſons, which he recommends to be ſaid in the vulgar Language, yet the contrary is not ill, though it be leſs perfect. For even to him who doth the contrary it is ſaid, [ver. 17.] *Thou verily giveſt thanks well, and not foolishly, or ſuperstitiously. But the other is not edified,* which fruit and end thou ſhouleſt chiefly have intended, God having to this end given thee this gift. And therefore in ſuch exercises of devotion

I will speak five words with my understanding rather than ten thousand words in a Tongue, that is a barbarous Tongue, strange to the Hearers, because the chief end of these exercises is to edify, and excite the people to praise God; whereas the chief end of the Liturgy is to pray to God for the people.

5. I also note that St. Paul doth not so much as mean here to exclude the use of such well known Tongues as the Greek and Latin were, that is, such as were the Languages well known to all the better bred sort of most Nations; so that here is nothing against the Mass said in Latin through the Latin Churches, or in all those western Parts where all knowing and understanding Men very commonly know this Language. I prove this manifestly: For if St. Paul should call this praying in a Tongue, your Bible puts in a different Letter, the word *unknown*, so as to make such a Tongue as this unfit for public Service in these Countries, he himself had notably transgressed in this matter, who being to write to the *Romans*, writes to them in Greek, knowing well that they spoke Latin only, and that the vulgar knew no other Language. Yet he did thus write to them a very large Epistle in Greek now divided into sixteen Chapters. And although he did write this chiefly for their Instruction and edification: Behold this was done even by him, who said before, *I had rather speak five words with my understanding, than my voice*

voice might teach others, than ten thousand words in an unknown tongue. You must not then call speaking in an unknown Tongue, the speaking in such Languages as are well known to the learnedest sort of those people, to whom you speak. Wherefore you must not say he did speak in a Tongue, or an unknown Tongue to the *Romans*, when he did write in the Greek Tongue to them, though he was not understood by the vulgar of them, but only by the learnedest sort: Now then, as he cannot be said to have spoken in an unknown Tongue to the *Romans*, when he did write this Epistle to them in Greek, because Greek is not a barbarous Tongue, wholly unknown to the better sort: So a Roman Priest saying Mass in Latin in the western Parts, doth not say Mass, or speak in a Tongue that is a Tongue wholly unknown to the better sort: Wherefore as the Greek Tongue was not judged a Tongue unfit for St. Paul writing to the *Romans*, even when their Instruction was chiefly to be regarded: so it is not unfit when not Instruction, but making Prayer for the People to God, is chiefly intended, as in the Mass. Read the *Rhemish* Testament, handling this Chapter very well.

6. And observe also, that the Service of the Catholic or Universal Church, is best celebrated by a Catholic or Universal Tongue, such as Greek is in the East; Latin in the West; Tongues, not subject to such alterations and peril of changes, in substantial words,

words, as vulgar Languages are, and therefore less fit for the everlasting perpetuity and universality of the Church. If at our Conversion we had had our Mass in the old British or old English Language, who would now have understood it? Yea, who doth not laugh at all English he reads, which is much above an hundred years standing? It was most unfit the Liturgy should be so often chopped and changed, as vulgar Languages alter. Or that it should usually be so often turned into several Tongues, not understood by the Church representative. So that she could not pass her Judgment, whether there were any gross Corruptions crept into this most divine Service. Therefore in respect of Universality, both of all Ages, for which the Church was to last, and of Universality of all Nations, through which she was to be spread, no Language more fit for her public constant Service, than Hebrew, Greek, and Latin. God regarded Unity in Worship so much, that he would have the whole Nation of the Jews, for a thousand and six hundred years, only to sacrifice in one place; though it might be objected, that this much hindred the many and frequent Sacrifices which would otherwise have been offered, if in any place they might sacrifice. To keep unity in Religion, it is most rationally ordered, that Sacrifice should be celebrated with Prayers in one and the same Language over one and the same Church. Moreover,

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it is well known, that a distance from what is ordinary and vulgar, breeds respect and reverence. And contrariwise, you yourselves found, that public Service in *English* was soon vilified and contemned by the vulgar *English*, and at last, with all expressions of contempt and derision, quite exploded and abolished. Cast Pearls before Swine, and the Scripture tells you how they will behave themselves towards them.

7. Lastly, shew me but one Service-Book in all the fifteen hundred years before *Luther* in any one vulgar Tongue, which agreeth with your Service-Book, and for that one Book's sake we will all come to your Service.

The Sixteenth Point.

Of the Sacrament of Penance, or Confession.

EVEN in the old Law some particular Confession of particular Sins was under Precept appointed to the Jews, [Numb. v. 6.] *Speak to the Children of Israel; Man or Woman, when they shall do any of all the Sins that are wont to chance to Men, and by negligence have transgressed the Commandment of their Lord, and have offended, they shall confess*

fess their Sin. And (if their Sin were in point of wronging their Neighbour) they shall restore the principal itself, and the fifth part over to him against whom they sinned. Behold Confession, behold Restitution ; and for satisfaction, the fifth part over and above to be given. And, besides that, Sacrifice to be offered to God, so to repair the dishonour done him.

2. The new Law, perfecting the old, Confession was elevated by Christ to a Sacrament, giving Grace, [Joh. xx. 23.] *He said to them, Receive the Holy Ghost ; whose Sins you forgive, they are forgiven, and whose Sins you retain, they are retained.* But Thomas was not with them when Jesus came ; yet no Man can deny, that this power was also given to Thomas. Whence appears, that it was not given only to those who then were present, as a grant given merely for their sakes, and to increase their Authority ; but this Grace was given for the sake of all belonging to Christ's Flock, of which Flock the far greater number lived after the Times of the Apostles.

3. That this Text is literally to be understood, as I have interpreted it, may be demonstratively proved by the same Argument by which we proved that Text, *I bis is my Body*, to be literally understood, (Point 12. N. 2.) For if the Apostles, with the first Faith did not deliver this literal sense, but only taught this power to end with them, and that no Man after their Days, either had

power

power to forgive Sins, or stood obliged to confess them; then you must say, that in some after-Age, some one Man began first, for always one begins at first, to vent abroad these two strange things: First, *That all Priests had power to forgive Sins.* Secondly, *That all Christians, guilty of Sin, were bound under pain of damnation, to confess their Sins to the Priests, though they were never so foul, or never so secret.* But shall any one Man make me believe, that this single Man's Doctrine, so new and so hard, could presently, without contradiction, grow to be so generally received and practised, not in one, but in all parts of Catholic Christianity? And that no History should tell us who this Man was? Where, or when he broached this Doctrine? Or how he could so bewitch all, that no Man should contradict him, or that no one should have Grace or Wit to say; *If Priests had this power; or if all Christians had this strict Obligation, surely the Apostles and their Successors would have made this known, and they would have made both Priests and Christians to do their duty in this kind?* For their only saying this, would have, then, been enough to have stopped this man's mouth. Neither is the Doctrine of Confession, or the Practice of it so easy to be brought in, that it could possibly be thus silently and speedily entertained, yea, and entertained all the Christian World over, without contradiction or opposition, even so much

as in any one single place, for we no where hear of any such contradiction.

14. I know, after Confession was every where practised, that the Novatian Heretics did oppose it, saying, that *it was a dishonour to God that Man shou'd forgive sins.* But all Catholics hold this to be an Heresy in them. And St. Ambrose saith to them; *Why should it be more a dishonour to God, or be more inconvenient, that man should forgive sins by Penance than by Baptism, seeing it is the Holy Ghost who in both cases doth it by the ministry of the Priests:* So he. In Baptism the Priest says; *I baptise thee;* that is, *I wash thee.* I ask from what? surely from sin; according to that. [Act xxii. 16.] *Rise up, and be baptised and wash away thy sins.* I ask again, Can your Priests or Ministers wash sin away? You will answer, that they can administer the Sacrament, which washeth sin away, and so they wash away sin, not by their own power, but as Ministers of Christ's Sacraments. Just so each Priest saith, *I absolve thee;* yet our Priests absolve not by their own power, but as Ministers of Christ they administer the Sacrament of Absolution, which cancels all sins. Lastly, I observe, that when Christ did forgive the Paralytic his sins, the multitude was so far from saying this was a dishonour to God, that *the multitude glorified God, who gave such power unto men,* [Matt. ix. 8.]

The Seventeenth Point.

Of the Sacrament of Extreme Unction.

THE very name of this Sacrament is grown even unheard of to us here in *England*, who boast so much of the Word of God. And yet, according to the Word of God there is not any Sacrament at all, which can be more manifestly proved a true Sacrament, than this, both in regard of the outward or visible Sign, or in regard of the invisible Grace. This visible Sign is proved evidently by our Saviour, because no body but he could annex the gift of invisible Grace to this visible Sign; to which Sign most clear Scripture doth testify this grace to be annexed: For so we read, [Jam. v. 14.] *Is any man sick among you? Let him bring in the Priests of the Church, and let them pray over him, anointing him with Oil in the name of our Lord.* Behold the visible outward Sign of this Sacrament. And, in the next words, behold the invisible Grace annexed thereunto: *And if he be in sins, they shall be remitted him.* Now, good Protestant, give me leave to ask thee this one Question, Is there any time in which it more imports a man to have so good a warrant as God's word is for the remission of his sins, than in the time of his departure out of this World? Behold then here a means to obtain this Remission,

mision, even at this very time; and this means warranted by the very Word of God. And yet without any ground at all, in God's Word, you have rejected a thing so importing all Christians, though you found the practice of all Christianity to be conformable to the words as they found; How doth this stand with your pretence of reforming our Errors by the Rule of Scripture? You go so flatly contrary to clear Scripture, even in a Point of abolishing a Sacrament, which was used by all the Catholic Church before your Reformation, and having so clear a Text for it, and no one single Text against it.

2. To take away the force of this Text; first, in place of *Priests* you are pleased, against all Antiquity, to read *Elders*, because the Greek word that signifieth *Priests*, in vulgar use signifieth *Elders*. Now this is as ridiculous, as if one would say, *The Bigger of the City*, in place of saying, *the Major of the City*, because the word *Major* signifieth the *Bigger*; or as if, for the like cause, you would call a *Doctor of Physic*, a *Teacher of Physic*, whereas a *Doctor* is well known to signify such a degree: As also a *Major* is notoriously known to signify a secular Office or Dignity in a City: so the name put in Greek for a Priest, *Presb.teros*, is as notoriously known to signify a Priest endued with a priestly order, office, and function in the Church of God. Whence this name is improperly translated *Elder*, when

when speech is manifestly of Church affairs, as here speech is of some Ministry or other, at which sins are forgiven.

3. I know that those who grant, that here is a Command, for Councils you will have none, to use anointing of the sick with true Oil, pretend that this was commanded to be done only for obtaining a miraculous Cure. A Doctrine full of Absurdities. The first of which is novelty. The second is flat contradiction to the Text, expressing the chief effect to be sought for, not to be the health of the Body, but of the soul, *and if he be in sins, they shall be forgiven him.* The third Absurdity is to say, there was in the Church, for a time, a command to any one sick among us, to seek for a miraculous Cure. The fourth is to say, that any Priest or Elder whatsoever, might be called in to work this miraculous Cure. Upon what authority of Scripture or History is this said? Give me leave in the last place to ask, if ever you did read or hear, that at the use of any Element, which was not sacramental, sins were promised to be forgiven by any one, even of Christ's Apostles.

4. Other of your Doctors will have this anointing with Oil, to be only the Oil of devout Prayers, or Charity. But first, where have you that, at your Elders, or Priest's Prayer? it will follow, that *if the sick man be in sins, they shall be forgiven him.* Do not you scoff at Priests forgiving sins, and will

will you now allow a sure Warrant attested by God's own Word, that at the Priest's Prayer, yea, at the Elders, the sick man's sins shall be forgiven? Again, this free licence of interpreting Oil to be Prayer or Charity, opens a gap to interpret all that is said of applying water in Baptism, to be understood only of applying the clear and cleansing streams of heavenly Doctrine, teaching them to believe in the Name of the Father, Son, and Holy Ghost, without ever casting Water on them. Again, did ever any holy Father thus interpret this place of St. James? Shall I, upon your never heard of Interpretation, go and forsake a Remedy taught me by the practice of all the Church, and by so clear a Text, upon which Remedy the forgiveness of my sins at the hour of my death, and consequently my eternal Salvation may depend? God give me my Wits, and I will never do it.

The Eighteenth Point.

HERE also Scripture teacheth an outward visible Sign, to which the giving of inward Grace is annexed. [1 Tim. iv. 14.] Neglect not the gift which is in thee. Here you have the inward Grace given, with the laying

laying on of the hands of the Presbyters. Here you have the outward Sign by which it is given. Again, [2 Tim. i. 6.] *I put thee in remembrance, that thou stir up the gift of God which is in thee.* Behold the inward Grace, by the putting on of my hands. Behold the outward Sign, at putting of which that inward Grace was conferred. Note that though St. Paul were called from Heaven, and had received the true Spirit of God, yet he was ordained by Imposition of Hands, [Acts xiii. 3.]

2. Now I pray you, where have you one Text in Scripture to prove Holy Order not to be a Sacrament? And so I say of Matrimony, Confirmation, Penance, Extreme Unction.

The Nineteenth Point.

Of the Sacrament of Matrimony.

WHEN [Gen. ii. 22.] our Lord had built the Rib which he took of Adam into a Woman, and brought her to Adam; Adam said, *This now is the flesh of my flesh, wherefore man shall leave his father and mother, and shall cleave to his wife, and they shall be one flesh.* In the New Testament [Matth. xix. 5. Mar. x. 7.] our Saviour repeats

peats those words, and hence inferreth; *Therefore they are not two, but one flesh.* Then of himself he adds, *That therefore which God hath joined together, let not man separate.* Now St. Paul repeating part of our Saviour's words here cited, saith, *This is a great mystery, we read Sacrament; but I speak in Christ, and in the Church,* [Eph. v. 31.] Although St. Paul applieth here the very name of *Sacrament* to Matrimony, which name is not once in all Scripture applied to any of the other Sacraments, yet it is not from hence we infer Matrimony to be a Sacrament, for by that word, in this place, we know he only means a *Mystery*; yet a sacramental *Mystery*. But we infer out of his discourse, that this *Mystery* is now elevated by Christ, to be a Sacrament, because St. Paul citeth the words of Christ spoken, as we have seen out of St. Matthew, when he did abrogate the Law of Moses, which Law permitted in several cases, Husband and Wife to be separated, and spoken also when he declared expressly that he would have this contract made hereafter inseparable; saying, *That which God hath joined together, let no man separate.* Christ then marrying to his Church for ever would elevate this chief contract, that is in mankind, which he made from that time to be an inseparable contract, to signify this most sacred *Mystery*, and therefore he saith: *This is a great Sacrament or Mystery;* so much and

so nearly concerning Christ and the Church, as St. Paul tells us.

2. We may here note the impiety of them, who knowing by St. Paul, that Christ thus inseparably had wedded his Church, do notwithstanding presume to call this his beloved Spouse a *Whore and a Harlot*, for her Superstition and Idolatry. But to proceed, marriage being elevated by Christ, to be a great Sacrament, or sacred Mystery, and to signify the inseparable Conjunction between him and his Church, a signification so far beyond its own nature, which was only to be a civil contract, he made it a fit Ceremony, to which now he might annex his grace given, to the parties joined by this Sacrament, to observe matrimonial Continency. *That every one may know to possess his vessel in sanctification and honour, and not in passion of lust, as Gentiles, [1 Thess. iv. 4.]* They therefore having this grace, given to this end, are thereby enabled more fitly to express in their mutual fidelity and affection, the mutual fidelity and affection which should be for ever between Christ and his Church. This is the proper effect of the grace given in Matrimony.

3. By this our Doctrine of Matrimony, let any impartial man judge, whether we or our Adversaries honour it more; they having taken this chief honour of being a Sacrament from it, which we allow to it, are now come to celebrate it in profane houses, before

Justices

Justices, and this only for civil ends intended by the Commonwealth. Neither have they one Text of Scripture to prove that their Ministers ought always to join others in Matrimony.

The Twentieth Point.

Of the single Life of Priests.

Matrimony being a Sacrament, and giving grace, it may seem to some that all should do better to make themselves partakers of this grace. I answer, That the want of this one grace is more than abundantly recompensed by those many great and often received graces, of which a single life makes us far more capable, as of receiving more frequently and worthily the Sacrament of Sacraments, the Body and Blood of our Lord, which Priests daily do, with great increase of greater graces; very singular graces also are obtained by prayer, to which Chastity doth exceedingly conduce, as Scriptures teach:

2. Let us hear the Scripture, [Luke i. 23.] *And it came to pass that after the days of his office were expired, he (Zacharias the Priest) departed into his house: And after these days*
Elizabeth

Elizabeth his wife conceived. Hence it appears to be true, which St. *Jerom* saith *contra Jovian*, [*I. i. c. 19. and Ep. 50. c. 3.*] That even in the old Law, the Priests, who offered the Holy Host for the people, did not so much as stay in their own houses; but were purified, and so separated, for that time from their Wives. Whence the Scripture saith, *After the days of his office, he departed into his house; and, after those days his Wife conceived.* Our Priests of the new Law being to offer daily Sacrifice, are daily to observe virginal purity.

3. Again even in married Laymen, S. *Paul* approves abstaining from their Wives, *For a time, that they may give themselves to prayer,* [*I Cor. vii. 5, 35.*] *And this, saith he, I speak to your profit, not to cast a snare upon you, but for that which is comely. And that you may attend upon the Lord without distraction.* Priests, therefore, who daily should be attending upon our Lord, and praying for themselves and the people, and so often also sacrificing, should daily abstain from Women, as St. *Jerom* argueth.

4. *Thirdly [I Cor. vii. 32.] He that is without a Wife is careful of the things that pertain to our Lord, how to please God: But he that is with a Wife, is careful of things that pertain to the World.* Priests should still be in a state most capable of being careful of things that pertain to God, and how to please him. Therefore they should not have

Wives, For he that is with a Wife is careful of things that pertain to the World, which Priests should not be. But if any men, surely Priests, chiefly should be the men, who make themselves Eunuchs for the Kingdom of Heaven, [Matth. xix. 12.]

5. Fourthly, *No man being a Soldier to God, intangleth himself in the Affairs of this life, that they may please him who hath chosen him to be a Soldier,* [2 Tim. ii. 4.] Of all men, Clergymen should take care to please him, who hath chosen them to be Soldiers to him, and therefore they, of all men, should not *entangle themselves with secular busineses, and worldly Affairs.* And yet if they be married, necessity enforceth them to entangle themselves in them above all other married men. For the greatest part of other married men have a settled estate left them to leave their Children. But the greater part of Clergymen live wholly upon the Benefices which they can get. And being well bred, and made fit company for the chief of the Parish, they also and their Wives, and their Children look high, and must be highly maintained. To maintain them thus, only by the benefit of a Benefice, enjoyable at the furthest during life, and perhaps to be taken away far sooner, there is a kind of necessity for them to make Hay apace whilst the Sun shines; they not knowing how little while that may be, and knowing

ing that it cannot be long. But let us proceed.

6. Fifthly, *It behoveth therefore. a Bishop to be the Husband of one Wife,* [1 Tim. iii. 2.] In the first Birth of Christianity, Virginity was so rare both among Jews and Gentiles, that it was not possible to find men endued therewith, who were both of sufficient maturity in years and knowledge, and experience in Affairs, as is requisite in Bishops and Priests. Yet, even then, the Apostles would have this at least observed, that no man, who married a second Wife, should be made a Bishop; no, nor a Deacon: And therefore not a Priest. And thus this place is understood by the Councils and Fathers unanimously. See the *Rhemish* Testament on this place. But as for marrying after Priesthood received, it is a thing wholly unheard of in God's Church. *Neither is there one authentic Example thereof in the whole World,* as the same *Rhemists* say. St. Paul adds yet further: *Let the Deacons be the Husbands of one Wife,* [ver. 12.]

7. Ridiculous is the Interpretation of those who say St. Paul would only have such made Deacons, Priests, Bishops, who have but one Wife at once. For this is to require no more than he requires of all Christians. If you say, he yet requires of them that they never had at one and at the same time more Wives than one before their Conversion, this is shewed evidently not to ex-

press the meaning of these words; for he useth just the same words and the like expression, when he could have no such meaning. For, [chap. v. 9.] where he speaketh of choosing a Widow, for the end there intended, he in like manner saith, *She should be a Widow, having been the Wife of one Man.* How ridiculous is it to say that here, where there is just the same expression, the meaning is, that only such should be chosen to be Widows, for the end here appointed, who had had but one Husband at one time before her Conversion. For neither Jews nor Gentiles did ever permit Women to have more Husbands than one at once. It had been therefore ridiculous to require that which could not but be.

8. Your chief objection against all this, as also against vowed Virginity, is that you conceive St. Paul, [1 Tim. iv. 1. 3.] to teach that this is the *Doctrine of Devils forbidding to marry.* I answer that St. Paul speaks only against the *Doctrine of Heretics*, cited by the *Rhemists* here, to which add the *Manicheans* and others, who taught, that the use of marriage came from a bad God or Devil. As for us, we honour marriage more than you, for we hold it to be a Sacrament, which you do not. Neither can you say that we absolutely forbid marriage, because we forbid, or rather declare marriage to be by God forbidden, to those persons only, who wittingly and willingly

lingly have either vowed Virginity, when they might have married if they pleased, or who wittingly and willingly, when they might as freely have married, undertook holy Orders, to which state they knew none were admitted but such as would voluntarily and freely profess Virginity. For the Church now abounding with very sufficient choice of worthy persons, who will voluntarily make such Vows, and undertake freely such a profession, will admit no others to holy Orders, because she is taught, in all the Texts I cited in the Beginning, that these be the fittest. With us, therefore, there is no man or woman, who might not have married if they would. And therefore we cannot be said to forbid marriage, unless you will say that St. Paul did forbid marriage, when he forbad Bishops, Deacons and vowed Widows to pass to second marriage. This is only to forbid breaking of Vows to such as voluntarily would make them, when they might freely have married.

9. Your other objections are foul corruptions of Scripture. The first of them is this, [1 Cor. ix. 5.] *Have we not power to lead about a Woman, a Sister, as also the rest of the Apostles, and our Lord's Brother, and Cephas.* Here instead of a *Woman*, your Bibles read a *Wife*, making the Holy Ghost restrain the word *Gynaika* to a *Wife*, though it is known that this word is usually put for a *Woman*, whether Wife or not Wife. Here

the *Rhemish* Testament shews how Antiquity ever expounded this place of leading about such devout Women as followed Christ *to minister to him*, [Matt. xxvii. 55.] I could thus have maintained myself, saith St. Paul, by partaking of your temporal Goods, to whom I give spiritual Goods. But to burden no body, I, being a Tradesman, have made it my glory to maintain myself by the labour of my own Hands. Yea your own Bible but two Chapters before translated the self-same Greek word, for such a Woman as could not be a Wife. [*I Cor. vii. 1.*] *It is good for a Man not to touch a Woman.* Translate, if you dare, *It is good for a Man not to touch a Wife, Gynaika.*

10. The second corrupt Text you object is, [*Heb. xiii. 4.*] For where we read word for word out of the Greek, *Marriage honourable in all*, you read, *Marriage is honourable in all Men*, adding the Verb *Is*, and the Noun *Men*; yet your best Bibles have not this Noun (*Men*) and they print this Verb (*is*) in a different letter. As also in the former Text they did print the word *Woman* in the Margin. This juggling the vulgar perceives not. And the Bibles used it to make them take for the true text, that which is but their interpretation of it. But if a Man would presume to add a Verb, which should come as near as may be, to the mind of the Apostle, then he should put the Verb in the Imperative Mood thus, *Let Marriage be honourable*

nsurable in all. For St. Paul useth this Mood in the first Verse, *Let Brotherly Love continue*; and in the second, *Be not unmindful, &c.* And in the third verse, *Remember them in bonds.* The fourth Verse being that we speak of, should be likewise expressed by a Verb in that Mood, especially seeing he still goeth on in that Mood in the fifth verse, *Let your Conversation be without covetousness.* The Apostle's sense then seems clearly to be, *Let Marriage be honourable in all:* That is, let no man dishonour his marriage-bed with either unfaithfulness to his Spouse, or with unnatural or brutish lust; and so his next words very fitly are, *For God will judge Fornicators and Adulterers.* But your Bible by a double imposture makes a quite different sense. The first is to put the Verb in the Indicative Mood, *Marriage is honourable:* and because this alone helped not much, you used a second imposture in the words following, which in Greek are, *en pasi,* in Latin *in omnibus.* And in both Languages all Scholars see that there is doubt whether this should signify *in all men,* taking the Adjective in the Masculine Gender, or *in all things,* taking it in the Neuter Gender. Our Bibles leave it as they find it *in all.* But your Bible undertakes absolutely to determine the sense of the Holy Ghost, and make him say roundly, *Marriage is honourable among all men.* Thus your Bible, Anno 1577. Yea, *Inter quos*

152 *Of the single Life of such as vis, faith Beza, 1565, that is, Marriage is honourable among any kind of persons.* Out of which new Scripture the people easily infer, Marriage is honourable among those who have received Holy Orders, or have made Vows of Virginity: And the Text being thus stretched, they might add, *Among Brothers and Sisters, Father and Daughter.* But we shall, in the next Point, n. 5. shew how flatly this Consequence is contrary to St. Paul, who plainly denounceth damnation to such as have married after they vowed Chastity. Your objection is sufficiently answered by having shewed a double corruption in the Text alledged, as many of you do alledge it.

The Twenty-first Point.

Of the single Life of such as have vowed perpetual Chastity.

HOW commendable works of Supererogation are, by which we voluntarily do what we are not commanded, and observe that which is of Counsel, and not of Precept, we shall see in the next point. Yet here we cannot but speak something, to shew how much the Vowing of Chastity is counselled and recommended; and shew also how

how strictly those who vow Chastity are obliged to keep their Vows, which voluntarily they made. [Numb. xxx. ii.] *If any man make a Vow to our Lord, to bind himself by an Oath, he shall not make his word frustrate, but all that he promised he shall fulfil.* Whence St. Aug: [Q. 56. in Num.] *He that voweth abstinence from a thing lawful, maketh it unlawful to himself by his Vow.* Now that you may evidently see, that the Scripture speaketh here of Vows made in matters not commanded; it followeth, *If a woman vow any thing, and bind herself with an Oath, she that is in her Father's house, and as yet in Maidens age; if her Father know the vow she promised, and the oath wherewith she bound her soul, and held his peace, she shall be bound to the vow: whatsoever she promised and swore, she shall fulfil indeed.* But if immediately as he bears it, *her Father doth gainsay it, both her vows and her oath shall be frustrate, neither shall she be bound to the promise.* The same he saith of the Vows of a Wife, that they shall hold if her Husband hold his peace; *but if he gainsay it, he shall make her Vow frustrate.* Who sees not, that it could not be either in the power of the Father *to make his Daughter's vows void,* or of the Husband *to frustrate and annul the vows of his wife,* if they had vowed things which they stood obliged to perform by commandments from God? For example, If she should vow to fast in the Feast of Expiation, her Husband could not have

made void her Vow by gainsaying it. For the Law obligeth her, saying, [Levit. xxiii. 29.] *Every Soul that is not afflicted, that is, which fasteth not this day, shall perish out of his people.* By this you see, that the Scripture here speaketh of Vows made to do that to which they were not otherwise obliged. But after the Vow, they stand now obliged to fulfil in deed what they promised by word.

2. Take a further evident proof of this; [Deut. xxiii. 21.] *When thou hast vowed a Vow to our Lord thy God, thou shalt not slack to pay it, because our Lord thy God will require it; and if thou delay, it shall be imputed unto thee for sin. If thou wilt not promise, thou shalt be without sin. But that which is once gone out of thy lips thou shalt observe, and shalt do, as thou hast promised to our Lord thy God, and hast spoken with thy proper will and thy own Mouth.* What could be said more manifest to prove, that where there was no kind of sin or breach of obligation before, now there is a sin by the breach of a most strait obligation arising from this Vow. Again, [Eccles. v. 4.] *Whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the thing promised.* For this is a sin, as hath been proved by the former unanswerable Text.

3. As for the particular Vow of Chastity, we have our Saviour's own words, [Matt. xix. 12.] *And there be Eunuchs who have made them-*

themselves Eunuchs for the Kingdom of Heaven. Those castrate themselves for the Kingdom of Heaven, who vow Chastity, saith St. Aug. [de Virg. ch. 23.] For by Vow they make themselves as it were impotent for Marriage. And the doing this for the Kingdom of Heaven is a clear proof, that this state doth much further towards obtaining Heaven. Again, both voluntary Poverty and Chastity are particularly rewarded by our Lord, [Luc. xviii. 29.] There is no man who bath left either house, parents, or wife for the Kingdom of God, (Note still how Chastity furthers towards the Kingdom of God), who shall not receive manifold more at this present time, and in the world to come life everlasting. Here I find a reward for leaving a Wife; shew me a reward for marrying one.

4. St. Paul is most clear, [1 Cor. vii. 25.] As concerning Virgins, a command of our Lord I have not, yet I give my judgment or counsel, (can you give better counsel or judgment, which is) Art thou loosed from a wife, seek not a wife. Why so? It follows, [ver. 32.] He that is without a wife is careful of the things that pertain to our Lord, how he may please God. (Note still how Chastity conduces to the gaining Heaven) But he that is with a wife, is careful of the things that pertain to the world. The Virgin thinketh of things that pertain to our Lord, that she may be holy both in body and spirit. But she that is married, thinketh of things that pertain to

156 *Of the single Life of such as
the world.* And [ver. 38.] *He that joineth
not his Virgin in Matrimony doth better.* And
[ver. 40.] *But she is happier, if she so abide
after my judgment.*

5. Again, [1 Tim. v. 9.] *Let a Widow
be chosen, which hath been the wife of one
Husband.* Here he speaks of the choice of
such Widows as then were deputed to the
service of the Church, in assisting to prepare
Women Catechumens to Baptism, as also to
serve the Sick, to administer to the Poor,
especially of their own sex. And this they
did, living under the charge of the Deacons,
whence they were called *Diaconissæ*. St.
Paul here saith, he would have none chosen,
or taken to this kind of state, who had been
married more than to *one man*. Neither
doth he permit them, after they have once
undertaken this state, to marry again. That
hence you may see evidently, how far he
was from permitting Priests to marry again
after the state of Priesthood undertaken.
Hear his discourse, [ver. 11.] *Younger wi-
dows avoid (in this choice) for when they have
begun to wax wanton against Christ (that is,
well fed by Church Goods offered to Christ,
as those Widows were) they will marry, hav-
ing damnation; because they have cast off their
first Faith.* Behold here their Marriage
and their Damnation joined together, and
the reason given why they have incurred
*Kryma, Damnation, or Judgment to their
Condemnation; to wit, because they have
cast*

cast off their first Faith. This first Faith is their Vow of keeping perpetual Widowhood, according to all Fathers Greek and Latin, whoever did write upon this place, saith the *Rhemish Testament*, here citing also St. *Augustine*, who together with two hundred and fifteen Fathers in the fourth Council of *Carthage*, [Can. 104.] speaketh thus: “ If any Widows have vowed themselves to God, and left their laical habit; and under the testimony of the Bishop, or Church, have appeared in religious weed, and afterwards go any more to secular Marriage, according to the Apostles Sentence, they shall be damned, because they were so bold as to make void the faith, or promise of Chastity, which they vowed to our Lord. And as St. *Augustine* saith [Heres. 82.] *Jovinian the Heretic was the first who induced vowed Virgins to marry.* And [L. 3. Retr. c. 22.] for this his new Doctrine he calls him a *Monster*.

6. Let us go on with St. *Paul*, [ver. 14, 15.] *I will therefore have the younger to marry (such as be frail) to give no occasion to the Adversaries to speak evil; for some are already turned aside after Satan.* Whence it is evident that breach of Vows is damnable, even in these younger Widows, who, by reason of that breach, are said to have turned aside or gone after Satan, thus making their first Faith void.

7. I end with that Praise given to Virgins, [Apoc. xiv. 4.] These are they which follow the Lamb whithersoever he goeth.

The Twenty-second Point.

Of the Works of Counsel and Supererogation.

Protestants deny all Works of Supererogation, that is, Works which we of our own selves superadd to our bounden duty; and consequently they will have no good Work to be only counselled unto us; but they say, we are commanded to do all the good we can. Against this Error be almost all the Texts in the former Point, and particularly the Text I there cited, [N. 1..] out of the Book of Numbers, and what I cited [N. 4.] out of St. Paul, flatly saying, *Concerning Virgins, a command of our Lord I have not, but Counsel I give.* And again, *Art thou loosed from a Wife? Seek not a Wife.* Is this a Command? Woe then to Ministers marrying when they were free men. If it be no command, what can it be but a Counsel? And again, *He that joineth not his Virgin in Matrimony doth better;* to wit, by doing something which you dare not say he is commanded, but which St. Paul once

once before told you, she was only counseled. And he tells you also once more, that it is only a Counsel. *More happy, saith he, shall she be, if she remain so, according to my Judgment and Counsel.* Is thine better?

To the proof of this point make all those manifold Texts, which in the next Point we shall bring, to prove how commendable voluntary Austerities be, for none of those Austerities be by any Precept commanded, but only commended to us; and so they be not of Precept but of Counsel, superadded to what we are commanded, and therefore they be works of Supererogation. See all those Texts, for they must be most convincing.

2. In the Law of Nature, I find *Jacob* freely, without being commanded, vowing to build a Church, [Gen. xxviii. 20.] *And he vowed a vow, saying, If God shall keep me in the way, and I shall be returned prosperously to my Father's house, this stone which I have set for a Pillar shall be God's House.* Which he being safely returned did fulfil, [Ch. xxxv. 6.] *Jacob came to Luz, surnamed Bethel, and he built there an Altar, and called that place the House of God.*

3. In the Law of *Moses* God himself giveth a Rule, [Numb. vi. 2.] *To man and woman who shall separate themselves to vow a vow, to separate themselves to our Lord.* For those I say, who shall separate or consecrate themselves; which manner of speech sheweth, that they were obliged by no Precept:

But

But as long as they would be separated or consecrated, God obligeth them not to drink Wine, nor eat Grape or Raison. Yea, [Jeremy xxxv. 6.] *Jonadab the Son of Rechab* most commendably, though he were not commanded, did give these Laws to himself and his Sons. *You shall not drink Wine, you and your children for ever,* though Wine were as common drink with that Nation, as Beer with us. *And you shall not build houses, and you shall not sow seed, and you shall not plant vineyards, nor have any.* But *you shall dwell in Tabernacles all your days.* We obeyed the voice of *Jonadab our Father.* Wherefore to them by *Jeremy, [ver. 18.] Thus saith the Lord, because you have obeyed the commandment of Jonadab your father, and have done all things that he commanded you.* Therefore thus saith the *Lord, There shall not want a man of the stock of Jonadab the Son of Rechab standing in my sight, all days, or to stand before me for ever.* As your Bibles have it. This is true: for the Sons of Promise, tho' not the Sons of Flesh, to the *Rechabites*, be our Religious, of which from the time of the Apostles to the last day, there shall not fail to be many devout men, still standing in God's sight. Let Protestants shew any such amongst them, who can be esteemed of the Stock of *Jonadab*, or a *Rechabite*. They are so far from this, that they rail at us for being followers of superstitious Inventions of men, when we follow the giver of so holy Rules

as *Jonadab* gave to his Son, so praised and so rewarded by God for following them. Let them tell us, if they can, how amongst them it is true, *there shall not want a man of the Stock of Jonadab.*

4. Suppose the Book of *Judith*, if you please, to be only a true History, which you do not deny, from thence then we have a true Relation, how piously *Judith* lived without any Precept, who [Ch. viii. 3.] having but lived three years and an half with her Husband, he dying, *she in the higher part of her house, made herself a secret Chamber, in which she abode, shut up with her Maids; and having cloth of Hair upon her loins, she fasted all the days of her life, but Sabbaths, and the Feasts of the house of Israel:* And this though her Husband left her much riches, and a great family. And [Ch. xvi. 21.] *There was also Chastity joined to her Virtue, so that she knew not man all the days of her life, after that Manasses her husband was dead.* And *she abode in her husband's house an hundred and five years;* so that she, so fair and so rich, lived a Widow about *sixty nine years in Chastity, in Prayer, in a perpetual Fast, and Hair-cloth.* Who commanded her this, or who required it at her hands? Love of serving God more perfectly.

5. Wherfore in the Gospel to the young man whom our Saviour loved, because he truly, for he loves not lying boasters, did say, *that he had kept the Commandments from his*

his youth, [Mark x. 20.] Christ notwithstanding said, *One thing thou lackest; Go thy way, go sell whatsoever thou hast, and thou shalt have Treasure in Heaven.* This one thing was not wanting to any duty, which he was bound to perform, to be saved. For to enter into life, Christ did only bid him *keep the Commandments,* [Matth. xix. 17.] But saith our Lord, [ver. 21.] *If thou wilt be perfect, go sell the things thou hast, and give to the Poor, and thou shalt have Treasure in Heaven, and come and follow me.* This then is that one thing which thou lackest: I say, thou lackest this one thing, not to the state of Salvation, for keeping the Commandments doth suffice to the state of Salvation, but thou lackest this, to the state of Perfecti-
on, if thou wilt be perfect. For this one thing contains all the three evangelical Coun-
sels. First, Poverty, to *sell all and give to the Poor.* Secondly, Chastity; for him whom he counselleth to sell all, and give to the Poor, he must needs counsel not to take a Wife with charge of Family and Children, for else something were to be kept for them. Thirdly, Obedience, *Come and follow me,* under the obedience of those whom I shall place over thee in lawful Authority; for our Saviour in person was not to live but a very short Time after this. See all that followeth in the next Point.



The Twenty-third Point.

Of voluntary Austerity of Life.

I Handle this Point apart, because there being such daily Practice of these kinds of works in our Religion, and so little in our Adversaries, they scoffing at all we do, or suffer, in this point, we will shew whether they scoff not at the Practice of Virtue, recommended by Scripture.

2. First then, observe all that hath been said in the last Point doth recommend Austerity of Life, by counselling a chaste Life, which cannot be maintained unless the Flesh be tamed by some austeries; neither is Chastity itself a small austerity. Note also, that they who in the old Law, [Numb. vi.] *Had a will to separate themselves to God,* had also a will to choose an austere life, abstaining from Wine, the usual drink of that Country. How great and voluntary was the austerity of the *Rechabites,* or Sons of Jonadab, who *neither did drink Wine, nor built Houses,* but lodged abroad in Tabernacles, *nor possessed Vineyards, nor sowed Corn, or any Seed.* And yet how doth God praise and reward them

them for it? [Jer. xxxv. 18.] How great and how voluntary was the austerity of *Judith*, living *sixty nine Years in Chastity*, in upper Rooms, retired from the World, almost in continual fast, continual hair-cloth, most frequent prayer, she being so rich, and, when she began this course, so young and so beautiful? Christ also counselled no small voluntary austerity, to him whom he advised for greater perfection to *sell all*, for Money being the price of all Commodities, the want of it brings all incommodities. He was advised also to follow him, *who had not a hole to shroud his Head in*. What austerity is here counselled?

3. Much like this was the voluntary austerity of the first Christians, forsaking Money, the price both of all delights, and also of all convenient accommodation: And yet [Acts iv. 34.] *As many as were owners of Lands, or Houses, sold and brought the Prices of those Things which they sold, and carried them before the Feet of the Apostles.* Who commanded this? Love of serving God more perfectly: For if we speak of any obligation, they had no other than we have. Hence S. Peter to Ananias, [Ch. v. 4.] *Whilst it remained was it not thy own, and after it was sold, in thy own Power?* That is, thou *hadst power* to keep it wholly to thy self, or to vow it wholly to God, after which vow thou hast no farther power to keep it, according

to

to what we proved fully out of Scripture,
(Point 21. N. 1, 2.)

4. But to speak more particularly of that which we call Austerity of life, such as that of *Judith* was, both great and voluntary, as also that of *Rechabites*, or Sons of *Jonadab*: How great and voluntary was the Austerity of Holy *David*, though a King? *His Knees were weak through fasting,* [Psal. cix. 24.] *I am weary with my groaning. All the Night make I my Bed to swim. I water my Couch with my Tears,* [Psal. vi. 6.] *By reason of the Voice of my groaning, my Bones have cleaved to my Skin.* [Psal. cii. 5. 9.] *I have eaten Ashes like Bread, and mingled my Drink with weeping.* His Prayers also far exceeded any command given him, [Psal. cxix. 148.] *Mine Eyes have prevented the Night-watches, that I might meditate thy word. I prevented the dawning of the Morning, and cried.* And [ver. 62.] *At Midnight I will rise to give thanks to thee.* And [ver. 97.] *Tby Law is my meditation all Day.* And [ver. 164.] *Seven times a Day I do praise thee.* Daniel, [Ch. ix. 3.] of himself faith, *I did put my Face to my Lord God, to beseech and pray him in Fastings, Sackcloth and Ashes.* And [Nehemiah ix. 1.] *The Children of Israel came together in Fasting and Sackcloths, and Earth upon them.* What the Ninevites did, is well known. Of *Jacob*, as wealthy as he was, the Scripture tells us, how sleeping on the Ground, *he used a Stone for his Pillow,* and

and so was favoured with that heavenly Vision, [Gen. xxviii. 12.] so all *Israel* is said [Joel ii. 12.] *Turn ye to me with all your Heart, with Fasting, with Weeping, and with Mourning.*

5. Now in the New Testament, Christ's Doctrine would have made the great sinners of Tyre and Sidon do Penance in Sackcloth and Ashes. [Matth. xi. 21.] He saith to all, *He that will come after me, let him take up his Cross.* Great and voluntary was the Austerity of St. John Baptist: *He shall be great before our Lord. Wine and Cyder (or Strong Drink) he shall not drink,* [Luke i. 15.] *The Child grew, and waxed in Spirit, and was in the Desart until the Day of his manifestation, or shewing in Israel,* [ver. 80.] That is, from his Childhood until he was above thirty Years old. *He was cleathed with Camels hair, and a Girdle of Skin about his loins, and he did eat Locusts and wild Honey.* [Mark i. 6.] And he did eat so sparingly, that of him Christ saith, *John came neither eating nor drinking,* (Matth. xi. 18.) Of his Disciples often fasting we read, (Matth. ix. 14.) And they were instructed by him, of whom Christ said, *Amongst the Children of Women there hath not risen a greater than John Baptist.* Christ also promised there, that his Disciples should do as John's did, that is, *fast often, when the Bridegroom should be taken from them.*

6. They did but what St. Paul taught, (2 Cor. vi. 4.) *In all things approving ourselves as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions.* To these which all perhaps were not voluntary, he exhorts us voluntarily to add, *in labours, in watchings, in fasting, in pureness or chastity.* For as we shall be partakers of his sufferings, so shall we be of his consolation. Mortify your Members which are upon Earth, (Col. iii. 5.) But before I pass hence, I must observe what is said of Holy Anne, (Luke ii. 37.) *She was a Widow until eighty and four Years, living even until that age, she departed not from the Temple, by Fasting and Prayers, serving God Night and Day.* Behold by what exercises God is served. Who commanded her this? The desire of serving God more perfectly.

7. Hear St. Paul of himself, (1 Cor. ix. 27.) *I keep under my Body, and bring it into subjection, lest perhaps whilst I preach to others, my self may become a cast-away, or reprobate.* Who commanded him? Desire of securing his salvation. Again, (Col. i. 24.) *I Paul who now rejoice in suffering for you, and do accomplish, or fill up that which is behind, or those things which want, of the affliction of Christ in my Flesh, for his Body which is the Church.* Behold another reason, which was to suffer, thereby to satisfy for the sins of others, of which Text more, when we shall speak

speak of satisfactory good Works in the next Point, N. 6.

8. St. *Timothy*, Disciple to St. *Paul*, having great weakness of Stomach, and frequent Infirmities in the midst of so great Labours, did notwithstanding so continually drink Water, at all his Meals, that St. *Paul* thought it necessary to write to him thus, (*I Tim. v. 23.*) *Drink not yet Water, but use a little Wine for thy Stomach, and thy often Infirmities.* So you see, that before he did not so much as drink a *little Wine*, though it were the common drink of that Country, and though he were so weakned by sickness and labour: Thus voluntarily abstaining from Wine, so good a Creature of God. Who commanded him this abstinence? Love of Perfection.

The Twenty-fourth Point.

Of satisfactory good Works.

THESE voluntary Austerities, of which we spoke in the former Point, and all such painful and laborious good Works, when they are performed in state of Grace, are held by us Catholics to have a great satisfactory virtue, by which the pain due

due to our sin is forgiven, and is more or less cancelled, as the Works are more or less perfect. For we teach, that after the sin itself is forgiven, by our true Repentance and humble Confession, there yet remains the guilt of temporal pain, to which that sin makes us still liable, as I shall prove in the next point, which, if you please, you may read before this. Protestants think they much magnify the Passion of our Saviour by saying, that by virtue of that alone all sins, and all pain due to all sins, are quite forgiven. But first, I ask them, If nothing else be required on our parts? They are forced to confess something else required: for they are constrained to acknowledge, *Firstly*, That we must be baptized. *Secondly*, That we must lay hold of the Passion of Christ, by the hand of Faith. *Thirdly*, That besides this Faith, we must have true Repentance. *Fourthly*, They must needs say, that also you must have a will to receive the Body and Blood of Christ. *Unless you eat the flesh of the Son of Man and drink his Blood, you shall not have life in you,* [John vi. 53.] *Fifthly*, They must needs also say, That either the observation of the Commandments is necessary (as we shall shew *Point 36.*) or at least a good will, and serious endeavour to keep them. *He was made to all that obey him the cause of eternal Salvation,* [Heb. v. 9.] So that obeying him is required on our parts, to

have him be effectually to us, the cause of eternal Salvation.

2. By this discourse it is evident, that tho' the Passion of Christ in itself be of a sufficient worth and value, to satisfy for all the sins of the World, yea of a Million of Worlds, and also for all the pain that is, or can be due to those sins; yet Christ, out of his Prudence and Justice, thought fit to order so, that this full fruit of his Passion should not be applied to any, but such as should perform several things which he requires at their hands for this effect. Not that there is need of this to supply any want of value in his Passion, but there is need to do all this, to fulfil, on our parts, the Covenant and Conditions upon which this benefit is granted. As you must say of all those five several things, which you yourselves require to be superadded by us on our part, that we may enjoy the full fruit of his Passion. To these five things we Roman-Catholics add a sixth, and we have Scripture for this sixth as well as you have for the other five. That sixth thing is, that Christ requires of us several penal and laborious works, which though in themselves, and as they merely proceed from us, they have no sufficient proportion to cancel the pains due unto our sins, as also you must confess all that is done by us in Baptism, or in believing, or in repenting, or in receiving his body, or in endeavouring to keep his Law, hath also no such proportion, yet each of them have

virtue

virtue to this effect: But this virtue is meerly from the virtue of the Passion of our Saviour, which is communicated to us by the performance of these things. For we so magnify the virtue of our Saviour's Passion, that we say a most satisfactory virtue, or a special efficacy to cancel pain due to sins, is not only communicated by it to Faith, but the like efficacy, in order to this effect, is by the same Passion communicated to our painful and laborious works of Fasting, Hair-cloth, Watching, Praying, Alms-deeds; and therefore this our doctrine is so far from derogating to our Saviour's Passion, that it honoureth it more than yours, which doth deny the Passion of our Saviour this praise, of being sufficient to elevate and raise our poor endeavours of satisfying to any ability of making real Satisfaction.

3. The force and virtue of these actions was well known to holy *David*, who did practise them so much, as I shewed in the last Point, n. 4. His knees were weakened with fasting, he laboured in sighing, he every night washed his Bed, and watered his Couch with his tears. The voice of his perpetual groaning for his sins, with other Austerities joined therewith, made his bones cleave to his skin, he being meerly skin and bones; for he did eat ashes as bread, and mingle his drink with his most frequent Tears, he gave himself to prayer night and day. *Every night washing his bed with Tears*

tears, rising at midnight to confess to our Lord, and then preventing the dawning of the day, by the cry of his morning prayers. Seven times in the day he said praise to God, all this he did, being a King. Alms-deeds may seem less wonderful in a royal person; yet his bountiful Alms, considering the charge of so continual Wars, were even-incredible. Towards the building of the Temple, [1 Cbron xxii. 14.] Behold, saith he, *I, in my trouble, prepared the charges of the house of our Lord. Of Gold a hundred thousand talents, and of Silver a thousand thousand talents, and of Brass and of Iron without weight, for the number is surpassed by the greatness: Timber and Stones I have prepared to all the charges.* To all this in [Ch. xxix. 3.] *Above all these things which I have offered into the house of my God, I give of my own peculiar goods Gold and Silver unto the Temple of my God, besides those things which I have prepared for the holy House. Three thousand talents of the Gold of Ophir, and seven thousand talents of most approved Silver.* Thus he excelled in all the three satisfactory works, *Fasting, Prayer, and Alms-deeds,* to which three all other satisfactory works are reduced. Who commanded David this? the excellency his Charity to God.

4. In like manner Job of himself, *I abhor myself and repent in dust and ashes,* [Job. xlvi. 6.] And as for Alms, [ch. xxxi. 17.] *If I have eaten my morsels alone, and the pupil*

pupil hath not eaten with me. If his sides have not blessed me; and he was not warmed with the fleeces of my sheep. The stranger tarried not without; my door was open to the wayfaring man. If I have been afraid of a very great multitude. In another place, He was an eye to the blind, a staff to the lame, &c. Of holy Judith's actions we spoke in the former point. Hear what is said to that wicked King by Daniel, [iv. 27.] Wherefore, O King, let my counsel be acceptable to thee, break off thy sins by righteousness, and thy iniquities by shewing mercy to the poor. Behold the sins even of Nebuchadnazer might be cancelled by alms. For [Prov. xvi. 6.] By mercy and truth iniquity is purged [Joel ii. 12.] turn to me with all your heart in fasting and in weeping and in mourning, and rent your hearts and not your garments. [Jonas iii. 5.] The men of Nineveh proclaimed a fast, and were cloathed with sackcloth, &c. And God saw their works, and had mercy, &c. Why? He saw their works.

5. In the new Testament we are exhorted to approve ourselves Ministers of God in labours, in-watching, in fasting, in Chastity, [2 Cor. vi. 4.] We have St. John Baptist neither eating nor drinking, [Matt. xi. 18.] His Disciples fasting often, Christ promising that after his death, his also should fast as St. John's did, that is, should fast often, [Matt. ix. 14.] We have St. Ann by fasting and prayers serving night and day, [Luke ii. 37.] St.

Paul chastizing his body; his Disciple Timothy drinking still water. And as for Alms, after so many woes denounced to the most unclean Scribes and Pharisees, Christ himself saith, *But yet of what remaineth, give Alms, and behold allthings are cleansed unto you,* [Luke xi. 41.] So that to cleanse them by his blood, he would have their alms joined with the virtue of his blood, which blood gave this cleansing power to their Alms. And St. Paul promiseth us [Rom. viii. 17.] *That we may be Heirs of God, and joint Heirs with Christ, if so be we suffer with him, that we may also be glorified with him.* Note the condition, *if so be that we suffer:* Though Christ's suffering of its own self be more than enough, yet he will have ours joined, upon these terms he covenants to communicate the full fruit of his Paffion to us, and therefore unless this be done on our part, something is said to be wanting to the Passion of Christ in order to its full effect.

6. This is clear out of [Col. i. 24.] *I Paul, who now rejoice in suffering for you, and do fill up what is behind of the afflictions of Christ in my flesh, for his body which is the Church.* Notwithstanding Christ's Passion [as I declared n. 1. and 2.] some scores are left behind, so that some things are wanting, not wanting on Christ's part, but Christ requires them to be done on our part, for they be our scores, which be thus behind, until we shall have done all that he hath ordained that

that we should do, to be partakers of the full fruit of his Passion, in order to the cancelling of pains due for our sins. And we must either by ourselves fill up what is behind, or accomplish these things which want of the Passion of Christ to this effect, or our charitable Brothers must, by their suffering for us, help us out, as St. Paul here saith he did help out the *Colossians* by his suffering for them. So that, if we be fellows in his Passion, we shall be fellows in his Resurrection and glory.

7. The obtaining of this remission of all sins, and of all pains due to these sins, which are committed after Baptism, is not done with that facility and easiness, with which all this was done in Baptism, but it is a thing requires much labour and pain. [Heb. x. 26.] For, if we sin willingly after the knowledge of truth received, there is not left an Host for sins. Wherefore though it be most true, which was there said, [ver. 14.] By one oblation he hath perfected for ever them that are sanctified. Yet the true meaning of that Text is, That he hath done this in that manner which he, in his prudence and justice, hath thought fit, that is, he hath, by that one oblation so perfected them for ever, that they, to be partakers of this consummated perfection, compleated on his part, must do all things which he exacts to be done on their parts; that is, believe, repent, resolve to keep, or endeavour to keep the Commandments. If

thus disposed they superadd Baptism, *all is perfected*, wholly supposing their perseverance. But if we sin after this Baptism, in which we profess the knowledge of the truth received, *there is now not an Host for sin*; that is, the Host of Christ crucified, which is the *oblation consummating them for ever*, is not left to wit, it is not left to cancel, and cleanse our sins so easily as before. For none can again be baptized in cold water, but we must be rebaptised in the hot Water of our Tears, in the baptism of Penance, for so the Scripture calls Penance, in Fasting, Sack-cloth, Watching, Praying, Almsdeeds, or else we must smart in Purgatory, as by Scripture we shall now prove.

The Twenty-fifth Point.

Of Purgatory and Prayer for the Dead.

SOME are so ignorant in the understanding of Scripture, that if they find not there the Name of Purgatory, they presently conclude, that according to Scripture, there is no such thing as Purgatory. This is as great simplicity, as it would be to deny the most blessed Trinity, because this name cannot be found in all the Scripture old or new. Such Men are to be taught, that any thing is sufficiently proved out of Scripture, if the Scripture can be shewed to contain such principles

ciples as cannot be true, unless it be true also that there is a Purgatory.

2. I say then the Scripture holds forth unto us *three several Principles*; all which three must be false, unless we grant a Purgatory. For first, if any Scripture teach, that although our sins be forgiven us, whosoever we truly repent, but yet that they are only forgiven so, that all the pains due to them be not always forgiven them, together with these sins; then that very Scripture teacheth us also, that there is a Purgatory; because it may often happen, that he, to whom all sins were forgiven, did depart this life before that all the pains, due to those his sins, were remitted. These pains being due by divine Justice, and not being cancelled by any satisfaction made for them in this World, it evidently follows, that divine Justice must exact the payment of them in the next World; but not in Hell, because no Man is condemned to Hell, who did truly repent for his sins. Therefore some other place, or state, must needs be granted, in which such a Soul is to pay those temporal punishments, which are yet due to her by divine Justice. This place or state, is that which we call Purgatory.

3. *Secondly.* If any Scripture teach us, that we may live and dye with such sins, as be not damnable, but only deserve temporal Punishment, and not eternal; that Scripture also must needs teach us Purgatory, which

is nothing else but a place in which Souls departed suffer only for a Time, and not for Eternity.

4. *Thirdly*, if any Scripture teach us to pray for the Dead, that very Scripture teacheth us a Purgatory. For Prayers for the Dead are unnecessary to those who are in Heaven, and unprofitable to such as are in Hell. Those Dead then, who can receive help and relief by our Prayers, must neither be in Heaven nor in Hell; but in a third place, which we call Purgatory. My work then is done, if I can shew, *That these three principles be held forth unto us in holy Scripture.* Yet *fourthly*, we shall add several other Texts in proof of Purgatory.

5. Let us now begin with the *first Principle*, and let us shew how the Scripture teacheth us, that full often, after the sin itself is forgiven, there do remain some pains yet due even to that sin. We are all born in original sin. This sin is quite forgiven to many Children, whether it be by the faith of their Parents as in the Law of Nature, or by Circumcision, as in the old Law, or by Baptism, as in the New. And yet those very Infants, to whom this sin is forgiven, do notwithstanding for the self-same forgiven sin, suffer the punishment of Death due unto them for no other cause, but for that very original sin, which was forgiven them. This is taught by St. Paul, [Rom. v. 12.] *As by one Man sin entered into the World, and by Sin Death;*

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so unto all Death did pass : yea truly unto all did Death pass, even to those innocent Children who have not committed the least offence in the World.

6. In the Book of *Numbers*, [ch. xiv. 20.] The people grievously offended God by murmuring: But *Mosis* praying earnestly for them, our Lord said, *I have forgiven it according to my word.* But yet all the men that have seen the signs that I have done in *Egypt* and in the *Wilderness*, they shall not see the Land, for which I sware to their Fathers. In this wilderness shall your Carcasses lie. Your Carcasses shall be in the wilderness: Your Children shall wander in the desert forty years, and shall bear your fornication, until the Carcasses of their Fathers be consumed in the Desert. And forty years shall you bear your Iniquities. For as I have spoken so will I do. Note here, that God with his own mouth said, he had forgiven the sin, and yet he with the same mouth and breath, as I may say, tells them, there shall be still a just punishment undergone for this very sin, for which, though forgiven, they shall die in the *Wilderness*, and for forty years their very Children shall bear their fornication; and they shall suffer all the incommodities of wandring in a wilderness.

Can then any man wonder, if they themselves, who had their pardon on these terms, and then were slain the very next day by their Enemies, should for a time, yea, perhaps for forty years, suffer some punishment after death? Eternal punishment, the old sin being

being forgiven, they could not suffer, if they did no new one ; yet manifestly some punishment after death could not but be due to them seeing that so great a punishment was so justly laid upon their Children, for their sake for forty whole years.

7. Let us go on, [2 Sam. Ch. xii. 13.] upon *David's* great Repentance for his great sins of Murder and Adultery, God by the Prophet *Nathan* told him, *Our Lord also hath taken away thy sin. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the Child that is born unto thee shall surely die.* Behold the sin taken away, and yet behold a punishment still due, even for this deed. *Yea for this deed, the Sword shall not depart from thy house for ever. I will take thy wives and give them to thy neighbours; and they shall sleep with thy wives in the sight of the Sun,* [ver. 10, 11.] All which great punishments, even after this *forgiven sin*, did befall *David* and his Family. His Son died [ver. 18.] Three more of his own Sons were slain : *Ammon* in the next Chapter ; *Absalom*, [Chap. xviii.] *Adonias*, [1 Kings ii.] Yea, *Absalom* before his death did raise an Army against *David* his Father, and enforced him to fly ; *Jerusalem* being taken, they pitched a Tent for *Absalom* in the House-top, the Leads of the place, *And he went to his Father's Concubines before all Israel,* [2 Sam. xvi. 22.] Thus in the Sight of the Sun, lying with his own Father's Wives, called here Concubines, because they were not

not admitted to the Title of Queens.

8. Our Lord said to Moses and Aaron, [Num. xx. 12.] because you have not believed me, you shall not bring this People into the Land which I will give them. And [ver. 24.] Aaron shall be gathered to his People, that is, shall die, for he shall not enter into the Land, which I have given to the Children of Israel, because he rebelled against my Word, and [ver. 28.] Aaron died there in the top of the Mountain, and [Ch. xxvii. 13.] God said to Moses, when thou hast seen it, the Land of Promise, thou also shalt be gathered unto thy People, as Aaron thy Brother was gathered; For ye rebelled against my Commandment. Thus you see these two great Saints both punished with a most speedy death: For that very sin, of which they being admonished by God himself, questionless did repent. Whence after this sin committed God did so familiarly converse with Moses, from Chap. xx. to xxvii. By all these, and a world of other such Examples, it is made evident, that upon the true Repentance of the Delinquent, though the pain of eternal death be always forgiven him, yet often the Delinquent remains liable to suffer temporal punishments: even as in this World, though upon the repentance of a Delinquent deserving death, the punishment of death be forgiven him, yet he is justly made liable to suffer Imprisonment, or condemned to pay such a Fine.

9. Out of this Principle it clearly followeth, that there is a Purgatory; for seeing that

that a man may die before he hath suffered, or satisfied for the punishment due by divine justice unto him; it doth necessarily follow, that this punishment, according to the same justice, must be given him in the World to come; not in Hell, because the sin is forgiven him: But yet in the Prison of Purgatory, out of which he shall not go until he hath paid the last farthing, [Matt. v. 26.] It remains then proved, that this principle, so well grounded in Scripture, cannot be true, unless it be also true, that there is a Purgatory.

10. I pass to the second Principle, teaching, that some sins are only venial, deserving indeed some punishment, but not eternal. For as he were a Tyrant, who would punish every Offence, though it deserves but whipping, with a cruel death: so we should have too hard opinion of God's Justice, if we believed, that for every merry lie, for every idle word, or passionate speech, for every trifling away of a small time unprofitably, for every vain or lazy action, he should punish the Delinquent with death everlasting, and the endless and unspeakable torments of Hell-fire, if the person dieth without repentance, as thousands must needs do, who die suddenly, or out of their senses, or in their sleep, &c.

11. That there be such venial sins, or smaller offences, as these are, which be truly sins yet not mortal or damnable is clear out of Scripture, [Exod. i. 17.] But the Midwives of Egypt feared God and preserved the men Children, contrary to the command of
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the King; who questioning them for breaking his Commandment, they answered, *The Hebrew women are not as the Egyptian women; for they have the knowledge to play the Midwife themselves, and before we come to them they are delivered.* God therefore did well to the Midwives; and because they feared God, he built them houses. Here you see the Midwives telling an officious Lie, which is a sin; yet this sin did not take from them the love of God, or made God hate them: but they even then feared God, as the Scripture saith, and he for this their fear, exercised not in this Lie, but in their Charity and Mercy, highly rewarded them. Yet this Lying being a sin, divine Justice could not but reserve some punishment for it, though not eternal.

12. Even so [Joshua ii. 2.] the Spies sent by Joshua, entered the house of Rabab. And it was told the King of Jericho. He sent to Rabab, saying, Bring forth the Men that came to thee, for they be Spies: And the woman taking the Men hid them, and said, I confess they came to me when the Gate was shutting in the dark, and they withal went out; I know not whither they be gone, pursue quickly, and you shall overtake them. But she made the men go up to the Roof of her house, and covered them with the stalks of Flax which was there. Here you have another officious Lie, but only a venial, not a damnable sin. By lying she sinned venially; but by that act
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of charitably hiding the Spies she pleased God: For St. Paul saith, *By Faith Rabab perished not, receiving the Spies with Peace,* [Heb. xi. 31.] And St. James, [ii. 25] *Rahab was she not justified by works, receiving the Messengers, and putting them forth another way, after that she had first bid them;* Of these kind of venial sins the Scripture also saith, *Seven times shall the just fall and rise again,* [Prov. xxiv. 16.] For these smaller sins cast us not out of God's favour, wherefore by his Grace we soon get pardon again. And hence these sins are called venial, such as easily have pardon.

13. Whence our Saviour himself doth distinguish several sins, and affirms some of them to deserve punishment, but not Hell-fire, [Matt. v. 22.] *Whosoever is angry (for so the Protestant Bibles read) with his Brother, shall be in danger of Judgment. And whosoever shall say to his Brother Racha, shall be in danger of Council: And whosoever shall say, thou fool, shall be in danger of Hell-fire.* Of which only eternal punishment, the two former sins did not endanger us, they being but venial. Hence it is evident, that there be some sins which God judgeth worthy of punishment, and yet not to deserve Hell-fire; and he speaks of the punishment of the next life, as of Hell, &c. Again, [Matt. xii. 36.] *I say unto you that every idle word that man shall speak, he shall render an account thereof in the day of Judgment.* The words of lesser anger deserved.

served not Hell-fire, as the former Text taught us, yet they being worse than meer idle words, some punishment is due to them. For here this Text saith, *Some account must be rendered even for every idle word; but a lesser account than for angry words, and therefore they will not alone make us liable to Hell-fire.* Again, [Matt. vii. 3.] some sins be called *Beams, some only Motes;* which name Christ, hating deadly sin to death, would never give to any sin that were damnable. Neither would he, if these lesser sins were damnable, speak of them as he doth, [Matt. xxiii. 23.] *You tithe Mint and Anise, &c. blind guides, that strain at a Gnat, and swallow a Camel.* Behold some sins only like *Gnats,* and the doing of them compared to the fault, that would be in omitting to pay *Tithe for Mint and Anise.* Yet because all venial sins do something pollute the Soul, this stain must be purged or cleansed. Often this is not done in this world; for we see daily men continue in doing these sins to the last, losing all sense and life also, before they repent them: Some account then in Judgment, following after death immediately, will be given of them: Not in Hell, for they deserve it not; therefore in Purgatory.

14. Agreeable to this is that which our Saviour saith, [Luke xii. 47.] *That Servant who knoweth the will of his Lord, and doth not according to his will, shall be beaten with many stripes: but he that knoweth it not, and doth things*

things worthy of stripes, shall be beaten with few stripes. Hence it is evident, that there be some men, who do things worthy of stripes, which they shall not escape; but yet *they shall be beaten with few stripes.* But if these stripes be to be laid on for all eternity, as all stripes be which are paid in Hell, they will not be few; because being everlasting, the number of them will be without number. Will then any one call these stripes few? Or can any man persuade himself, that a God, who is all mercy, will in this unmerciful manner punish the speaking of one idle word: Yet Christ himself saith, that we shall be accountable for every idle word we speak, [Matt. xii.] Wherefore we must be liable to some punishment for every idle word: so that if a man of full Age converted from Idolatry be baptized, and by and by after be killed before he commit any other sin, than the speaking of any one idle word only; Shall this man be tormented for ever and ever, so long as God shall be God? And shall the Father of Mercies give this unmerciful Sentence? Doubtless if any man can do a thing *worthy of stripes*, and for doing it deserve only to be beaten with few stripes, this man may hope for this mercy. But for greater than this he cannot hope, seeing that Christ saith, that some account is to be given for that idle word. Some punishment, therefore, he must suffer, but not eternal; and consequently not in Hell, but in Purgatory: For he must be beaten

beaten with few stripes, not with many, or everlasting stripes. If this principle, so well grounded in Scripture, be true, then it cannot but be true, that there is a Purgatory.

15. The third Principle, clearly also contained in Scripture, is, that Prayer may profitably be made for the dead. This is proved as well out of the Old as New Testament. In the old Testament, [2 Macc. xiii. 43.] where after divers of the Soldiers of Judas Maccabeus had been slain in the Battle, *He making a gathering sent twelve thousand drachms of Silver to Jerusalem, to have Sacrifice offered for the sins (of the dead) well and religiously thinking of the resurrection.* For unless he hoped, that they who were slain should rise again, it should seem superfluous and vain to pray for the dead. It is therefore a holy and healthful cogitation to pray for the dead, that they may be loosed from their sins. Your English Bibles so mangle the sense here, that I would not follow them.

I know Protestants will say these Books be not Canonical, though in the third Council of Carthage, held Anno 397. [Can. 47.] they be registered in the Canon. Yet not to dispute this matter, I take that which is granted without all dispute; that is, that these Books be written by a true and faithful writer of the ancient Church History; or else why do you place them in the Bible? And without dispute also, they were written before our Saviour's time. So that by the most

most grave testimony of so ancient a Writer of Ecclesiastical History, we have first, that *Judas Maccabeus*, who then was High-Priest, and also chief Commander of the Jews, God's only true people, did hold prayer for the Dead to be laudable. Secondly, That this was not his private Opinion, but a thing done conformably to the custom of the Jewish Church, which to this very day uses Prayer for the Dead. Thirdly, All the Soldiers being men, who had devoted their lives for the defence of the true belief, concurred, by contributing to this act of Piety, *That Sacrifice might be offered for the dead.* Fourthly, The Priests of *Jerusalem*, who best knew their Church's custom in Sacrifices for the Dead, which were the same that were for sin, are never said to have scrupulized at the matter. Fifthly, This most ancient Historian recommends this custom as holy. All these things not being singular in those men alone, and happening not full two hundred Years before Christ, and still lasting to this day among the Jews, there could not but be many, who practised this, so common a thing, in his and his Apostles times. And yet you never read the least reprehension given them for it.

16. Out of the New Testament we have two places: First, St. Paul, [1 Cor. xv. 29.] *What shall they do who are baptised for the dead? If the dead do not rise at all, to what end are they baptised for them?* As if he should

should say, to what end do men do penance for the dead? To what end is this done, if there be no Resurrection, and the Soul do not still survive, expecting to be re-united to the Body? St. *Paul* can speak here of no other Baptism which can profit the dead, but the Baptism of Penance; for so St. *Mark* and so St. *Luke* speaks. And certain it is, that St. *Paul* takes his Argument from that, which with profit to the Dead, can be performed for them. Otherwise, when he presseth so hotly those words, *To what end are they baptized for them?* One might easily answer, *To no end.* True then it is, that to a very good end we undertake this painful Baptism of Penance for the dead, so taking upon us part of their fiery Baptism in Purgatory. This is the language of holy Fathers, expounding Scripture, as *Bellarmin* sheweth (*I. i. de Purgatorio, cap. 4.*) out of S. *Hierom*, S. *Basil*, and *Bede*, all expounding those words, *He shall baptize you in the Holy Ghost and Fire*, [Matt. iii. 11.] *That is* (say they) *with the Holy Ghost shall be baptize in this world, and with Fire in the world to come.* To the same effect he cites S. *Gregory Naz.* calling Purgatory Fire the *last Baptism*.

17. The second Text is, [*I Jo. v. 16.*] *If any man see his Brother to sin a sin not to death, let him ask, and life shall be given for them that sin not to death.* There is a sin to death, committed by irrepentent sinners, I do

do not say that he shall pray for it. And so we never pray for those, whom we know to die unrepentant. This is the true sense of this place, and hence it is clear, that there be *sins to death*, and *sins not to death*. The meaning is not, that there be sins mortal, and sins venial, neither according to our Interpreters, or according to yours, who deny all venial sins. As for us, we all hold Prayer lawfully and fruitfully made for any sin whatsoever, during the life of the sinner. Wherefore a *sin to death is to leave faith, working by Charity even to death*: As St. Austin saith, [de Correp. & Gra. c. 12.] Whence it followeth contrarywise, that a *sin not to death*, is that which a man committeth, but doth not persevere in it until he be dead. St. John therefore encourageth us with confidence to pray for any, whom we do not know to be departed in deadly sin unrepented. For it is evident, that St. John speaks here of praying for the Dead. First, Because before the death of any sinner, we may pray for pardon of his sins, whatsoever they be, and our prayer may be heard. But St. John speaks of a sinner now placed in such a state, that prayer for him will not be available; therefore he speaks of praying for sinners who are dead. And of those, some are dead in their sins without repentance, for these he bids us not pray. Others of them are dead after they duly repented of their sins; and for these he encourageth us to pray.

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prove this secondly, Because he speaks of their prayer, who know their Brother to sin not to death, that is, to have given signs of true Repentance. For any such, let him ask, and life, of glory, shall be given him, sinning not to death. Now if this principle of praying for the Dead be true, it cannot but be true, that there is a Purgatory, seeing that prayer brings no relief to any that are either in Heaven or Hell.

18. To these three Principles, we may yet add several Texts to the same effect, as [Apoc. xxi. 27.] *There shall in no wise enter into it (Heaven) anything that defileth.* Many die polluted with multitudes of venial sins unrepented: This pollution must be purged before they enter Heaven. Many also die before they have fully satisfied for all pain due to their mortal sins forgiven them. This full satisfaction must be made before they enter into Heaven. But where? In that Prison, of which it is said, [Matt. v. 26.] *Amen, I say unto you, thou shalt not go out from thence, until thou payest the last Farthing.* Upon which place S. Hieron, *This is that which he saith, Thou shalt not go out of Prison, until thou shalt pay even to thy little sins:* And so S. Cyprian. Now that after the paying of the last farthing, there is going out, and forgiveness in the world to come, Christ himself doth teach, [Matt. xii. 32.] saying, *It shall not be forgiven thee, neither in this world, nor in the world to come.* For it is nonsense

nonsense to say, *I will neither marry in this world, nor in the world to come*; because in that world there is no marrying: The like nonsense would be in Christ's words, if there were no forgiveness in the next world. I conclude with St. Paul, [I Cor. iii. 15.] *If any man's work shall be burnt, as wood, hay, and stubble will do (by which lesser sins are signified) he shall suffer loss: But he himself shall be saved, yet so as by fire.* Which St. Ambrose, [Serm. 20. in Psalm 118.] expounds thus, “Whereas St. Paul saith, yet so as by fire, he sheweth indeed that he shall be saved, but yet shall suffer the punishment of fire; that being purged by fire, he may be saved, and not tormented for ever, as Infidels are, by everlasting fire.”

19. All these proofs we have out of Scripture, though they be so little noted by our Adversaries, who daily read Scripture. Yet they are to know, that if they will do what they pretend, they should by clear Scripture, before they deny Purgatory, shew us manifestly, *that there is no Purgatory.* For their prime pretence of just separation from us, is, that they were inforced thereunto for such Errors, as they can manifestly by only Scripture demonstrate to be damnable. Let them shew this of Purgatory, and we have done.

The Twenty-Sixth Point.

Of Indulgences.

TO understand this Point well, which is misunderstood by a world of People, Note first, what we proved in the former Point, That full often, after that God hath pardoned the guilt of sin, he doth not pardon the guilt of all that pain to which the sinner, according to Justice, is still liable for the sin forgiven. Note secondly, That we are most grossly belied by our Adversaries, who say that our Doctrine is, *That the Pope can forgive us our sins by granting Indulgences unto us.* Whereas no Catholic Doctor can ever be shewed to have taught this Doctrine. We all unanimously teach, that *the Pope by no Indulgence can forgive any one single Mortal or Venial Sin.* For our Faith tells us, that those sins are only forgiven us by true contrition, or due sorrow in the Sacrament of Confession, joined always with a sincere purpose of offending no more. That which is forgiven by an Indulgence is not the guilt of any sin, either Mortal or Venial; but it is only the pardoning of part, or of all that pain, which yet, according to God's Justice, we stand liable to pay for the Sins already forgiven. Neither doth any Catholic Doctor teach that the Pope can forgive any

Sinner this Pain at his Pleasure, by granting him a plenary Indulgence. But, if our Doctrine be truly understood, we all require more for gaining Pardon, even of the least part of the pain, still due to our very least Sins, than Protestants require to the full forgiveness of all the greatest sins that are, or can be, taken all together with all the pain which can be due unto them; which is a Point exceedingly to be noted, it being apparently true.

2. For the first thing which we require to gain any part, even of the least Indulgence, is to have true Faith producing true Repentance for our sin. This alone with Protestants suffices to remit the guilt of all sins whatsoever, and all pains due to all sins of which any man can be guilty. Doth it do so with us? No, it is far from it. We say that after this, First, he must make a true entire Confession. Secondly, he must moreover stand obliged to make perfect restitution of any thing to which he is bound. Thirdly, He stands obliged to perform the Penance enjoined him. Fourthly, If this Penance fall short of satisfying the divine Justice for the pains yet due to the sins forgiven; the sinner stands still obliged to satisfy the divine Justice by other penal Works. Now all that we say is, that this pain may be pardoned him by Indulgences; though not by Indulgences granted merely at the Pope's Pleasure; but by Indulgences granted by

him

him upon sufficient causes, which causes he must carefully examine! And after the grant of Indulgences, upon due causes, you must not think any thing is done until we, on our parts, have done what is required. What is that? It is, that after such humble Repentance, and after such an entire Confession and Restitution, as I said, we perform the things expressed in the grant of the Indulgence. And when all is done, the most that we obtain, is, to have pardon due to such sins, the guilt of which is already forgiven by our Repentance and Confession. But the Protestants teach, That Faith alone quite frees men for ever of all their sins, and of all the *pain* that was due for their sins, though never so many or so great: for after this Faith, God imputes their sins no longer to them.

3. Before I prove, that the Pope hath power by Indulgences, granted upon just cause, to pardon such as duly perform what is enjoined; I further note, That the Blood of Christ was of that infinite value, that the shedding of one drop thereof was able to satisfy divine Justice for all the sins of the World, yea, of a Million of Worlds; and able to satisfy also for all the pain that could be due for all those sins. Wherefore, seeing Christ did not shed his Blood for us by drops, but by showers; hence it followeth evidently that the satisfactions of Christ alone be, in a most high degree, superabundant. Tell me now, Is the most precious Treasure of

all this superabundance of Satisfactions, in order to cancel the Pain due to our sins, so wholly lost, that even the living Members of Christ's Body can receive no benefit by this superabundance? God forbid. They be not Treasures wrapped up in a Napkin. Wherefore there must be a power on Earth to dispense this rich Treasure; but yet to dispense it so, as becomes a prudent dispenser of the Mysteries of God. Now, who is the highest and chiefest in this dignity of dispensing, but he, whom we have proved to be the Head and Chief Pastor of Christ's Church, to whom it was said, *To thee I will give the Keys of the Kingdom of Heaven,* [Matt. xvi. 19.] *Feed my Sheep,* [Joh. xxi. 16.] See the seventh Point.

4. That such Indulgences as here described, may be granted, I prove first, because to give thus *the Keys of the Kingdom of Heaven* to St. Peter, and to his Successors, as is there proved, is to give power of removing any bar that may shut us out of Heaven; whether this bar be the sin itself, which excludes us eternally, if not removed, or whether it be the guilt of Pain for our sins forgiven, which excludeth us only until such time as due satisfaction is made for that pain. Satisfaction may be made for this Pain either by ourselves, performing sufficiently for this effect such satisfactory Works as we spoke of [Point 9. n. 24.] Or which may be performed for us by others. For, as I may pay

my

my Debts by myself, so I may pay them by a Friend,

5. And the Proof of this is, a second Proof of Indulgences out of [Col. i. 24.] *I Paul who now rejoice in suffering for you, and do accomplish those things which want of the Passion of Christ in my flesh, for his Body which is the Church.* Of which Text, see what I said [Point 24. n. 6.] whence it appears, that notwithstanding the fulness and superabundance of Christ's Passion in itself; yet in order to our being made compleatly partakers of the several fruits thereof, something may be, and often is, wanting on our part. What is this? It is the adjoining of those satisfactory Works, which, in that Point, we have at large shewed Christ to expect at our hands. And, until such works be performed, either by us in person, or for us in the person of some other, we still stand liable to the pain due to our sins forgiven. Now that another may offer such works for us is made evident by the Text we cited out of St. Paul, affirming that he rejoiced in doing this deed of Charity, which consisted in suffering, that is, in doing a work most satisfactory, for them, and by it to make up or to accomplish in his flesh that which was yet behind, or as yet wanted of the Passion of Christ; that is, what was wanting, not on Christ's part, but on the part of his Body, which is the Church. Now as St. Paul, as then confirmed in Grace, had few sins, and

many sufferings, which he could well spare, and give away to pay his Brother's debt; so had St. John Baptist; so had our Lady; so the Apostles; so the holy Martyrs, and many others. But above all, Christ's sufferings alone had an inexhaustible superabundance, which sufferings, although Christ by his ordinary course of Providence doth not apply to the full cleansing of our sins, and of the pain due to our sins; unless we do what is required on our part: Yet he hath left power to his Vicar on Earth, upon just causes and with due circumspection, to impart, by way of special favour or Indulgence, those superabundant satisfactions of Christ and his Saints unto us, that by his superabundance, our wants may be supplied, if we duly dispose ourselves by his grace to be partakers of that great favour.

6. *A third proof* of Indulgences out of Scripture is to shew St. Paul exercising in the person of Christ this special favour or Indulgence towards the incestuous Corinthian. Whom, in his first Epistle to the Corinthians, he had given over to Satan by Excommunication. But afterwards moved to be more favourable unto him by his great Repentance, he doth not only absolve him from the sin, and from the Excommunication; but having enjoined him a most severe public Penance, which was to have lasted for a great time before the pains due to his enormous offence would have been fully cancelled,

celled, he notwithstanding out of the plenitude of his apostolical power graciously pardons the remnant of his Penance. Now this pardon would have been no favour nor grace, unless, at the same time, he had pardoned the remnant of the pain still due, according to divine Justice. Therefore he declares expressly, that he doth it in the power of Christ; so he saith [2 Cor. ii. 10.] *To whom you forgive any thing, I forgive also in the person of Christ;*; that is, by Christ's Commission I give this Pardon, Christ ratifying the Pardon or Indulgence which I give to one so well disposed, as I see this delinquent to be.

7. And hence comes in a fourth proof, [John xx. 23.] *Receive the Holy Ghost, whose sins you shall remit, they are forgiven, and whose sins you shall retain, they are retained.* Behold power in the Church not only to forgive the remnant of the Pain due to the sins forgiven, which is all that is done by Indulgences, but also behold a power to forgive the very sin itself, and consequently to take quite away the very eternity of pain, which before was due to the sin. See Point 16. Whence you cannot wonder to see power of taking away only temporal pain due to sin, when such conditions be fulfilled, as we did express here, n. 2.

The Twenty-Seventh Point.

That Faith alone doth not Justify.

THIS is a Point, point blank against the very prime Point of Protestant Religion, as their grand Reformers call it, who define this faith to be, *an assured confidence that their sins are forgiven them wholly by Christ's Passion:* And yet in all Scripture they will not find one single Text to prove that ever yet any one single man was justified by this special Faith, as they call it; I say, *by this special Faith,* which breeds in them an assured confidence, that their sins in particular are pardoned them for Christ's sake. We ask only for one such Text: And yet though the belief of this the Protestant belief, be chiefly grounded in this Point, they have not so much as one simple clear Text; so groundless is their very ground. Look upon the Faith of Abraham, who is called *the Father of all that believe,* and see what Faith *was counted to him for his righteousness,* [Rom. iv. 3.] And you shall find that verse taken out of [Gen. xv. 6.] where, when God had told him, *he would multiply his seed like the stars,* Abraham believed God, and *he counted it to him for righteousness.* Why so? For his believing promptly that which God had revealed in a matter so hard to his understanding, as is expressly said, [Rom. iv. 21, 22.] Hence I argue thus: Here is no mention of his assured confidence that his sins were forgiven him by Christ's Passion,

Passion, but here is mention of justifying Faith, or of *Faith counted or imputed to man for righteousness*, therefore Justifying Faith is no such matter as this special Faith, or confidence. How this Faith of *Abraham* came to justify, St. *James* tells us, That it was by being a Faith effective of good works. For he so firmly believed what God had said, that he feared not to see that saying made null and void, though he should offer upon the Altar that very son of his, upon whom, by name, all God's fair promises seemed grounded. *For was not Abraham our Father justified by works, when he had offered Isaac his Son upon the Altar?* [Jam. ii. 21.]

2. We say then, that Faith alone doth not justify, but that Faith, working by Charity, compleats Justification. [Luke vii. 47.] *Many sins are forgiven her, because she loved much.* So [Matt. xxii. 11.] He that was called to the Marriage Feast, and came to it, and entered in, and sat down, could not do this but by faith entering the Church, yet because *he was not attired in a wedding garment* of Charity, he was cast out, and for his sake it was said, *Many are called, but few are chosen.*

3. St. Paul also inculcates this, [1 Cor. xiii. 2.] *If I should have all Faith, so that I should move Mountains, and have no Charity, I am nothing.* Note the word *all Faith*. Again, [ver. 13.] *The greater of these three is Charity.* And again, [Col. iii. 14.] *But above all things have Charity, which is the*

bond of perfection. For [Matt. xxii. 40.] *On these two Commandments (of Charity) dependeth the whole Law, and the Prophets.* Yet again, [Gal. v. 6.] *Neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Charity or Love.* Behold that very Faith which our very Doctrine requires, that is, *Faith working by Charity*, which also before he called, *Faith observing the Commandments of God*, [1 Cor. vii. 19.] Where it is said, *Circumcision is nothing, and uncircumcision is nothing, but the keeping the Commandments of God.* Again, [Gal. vi. 15.] *Neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature formed by Charity, according to God's Commandments.* Again [Eph. i. iv.] *He hath chosen us before the constitution of the World, that we should be Holy, and without blame, before him in Love or Charity.* Note how that which makes us *Holy, and without blame before him, is Charity.* Again, [Eph. iii. 17.] *Christ dwells by Faith in the heart rooted in Charity.* Again [Heb. v. 9.] *He became the Author of eternal Salvation to all that obey him.* He was not made the Author of this Salvation to any but such as did *obey him.* For as is said, [1 John i. vii.] *If we walk in the light (Lex Lux) the Blood of Jesus Christ cleanseth us from all sin.* Where read you that it doth so, if we walk not in the light, or do not obey him?

4. Note,



4 Note, that besides other Texts, I have cited here *eight* out of St. Paul; because our adversaries chiefly ground themselves in those his words, [Rom. iii. 28.] *A man is justified by Faith without the Works of the Law.* Where his meaning only is, that neither the works of the written Law, done by the Jew, nor the works of the Law of Nature, done by the Gentile, before either of them believe in Christ, can, without Faith in Christ, justify any one. For neither Jew nor Gentile is justified by any one of those works; but they are justified by that Faith, which he told you in the former Texts, to work by Charity, and to be a *Faith observing the Commandments of God, making us a new Creature, rooted in Charity, and obeying him.* Thus St. Paul is explicated by St. Aug. upon this place. Yea he is explicated by St. James in many places of his second Chapter, as [ver. 14.] *Though a man, saith he, hath Faith and have not Works, can Faith save him?* Note here first that St. James supposeth this may happen, that *a man may have Faith but not Works*, and that, in this case, *his Faith will not save him*, which is that which St. Paul also said before, *If I have all Faith but have not Charity, I am nothing.* St. James goes on, [ver. 21.] *Abraham, was he not justified by Works, offering Isaac? Seest thou not how Faith wrought with his Works, and by Works was Faith made perfect.* If this Faith had justified before any Works proceeded from it, it had been perfected before

fore any such Works. Yet it is said, *That by Works this Faith was made perfect.* Whence followeth, [ver. 24.] *Ye see then how that by Works a man is justified, and not by Faith only.* This then is our demonstration, if Faith justifieth alone, it justifieth without Works, but St. James saith it doth not justify without Works, therefore it doth not justify alone. *For by Works, and not by Faith alone a man is justified.* What more clear?

The Twenty-Eighth Point.

Whether our Justification be any thing inherent in us.

OUR Adversaries Doctrine is, That we are only just, because God is pleased to repute us so, in regard of Christ's Justice imputed to us, and thus he doth only cover our sins, these sins still remaining in us, but God doth not impute them to us, because we having once laid hold of Christ's Justice by the hands of Faith, this Justice is made ours, and by Christ's merits we shall undoubtedly be saved. Our Doctrine, opposite in all points, shall be, point after point, proved out of Scripture.

2. First then we say our Justice is a quality truly inherent in us, [Ezech. xxxvi. 26.] *A new heart also I will give you, and a new spirit I will put within you. And cause you*

to walk in my statutes. And ye shall keep my Judgments, and do them. I need speak no clearer. So [Rom. v. 5. *The Charity of God is poured forth in our Hearts by the Holy Ghost, which is given us,* by the infusion of this Charity into us, in us is framed the new Creature. [Gal. vi. 15.] And this new inward man is said, [Col. iii. 12.] to be put on by us by such virtues as are inherent. As by the bowels of mercies, kindness, bumbleness of mind, meekness. And [ver. 14.] *Above all these by Charity, which is the bond of perfection:* Behold the parts of this inward new man, of which again he saith, [Eph. iv. 23.] *Be renewed in the spirit of your mind, and put on the new man, which after God is created in righteousness and true holiness,* which be qualities most inherent. And [Eph. i. 4.] *He hath chosen us before the foundation of the world, that we should be holy without blame in his sight in Charity,* which Charity is an inward quality.

3. Secondly, We say that by this quality we are not only reputed just, but we are just verily, and really. And because we verily are so, we truly are to be reputed so, we being *holy before him in Charity.* For, as was said in the former Texts, we have in us, *a new heart, a new spirit by Charity, poured forth in our very hearts,* transforming us inwardly into new creatures, and new men, being truly renewed in spirit. Whence [I John iii. 1.] *We are not only called the Sons*

Sons of God; But now we are the Sons of God. So when you read, that Abraham's Faith, working by Charity, was imputed to him to Righteousness, and he was called the Friend of God. [Jum. ii. 23.] You shall note that he therefore was reputed just, and therefore called the Friend of God, because truly he was just, and was truly God's friend, having Faith quickened by Charity in him. So [Luke i. 6.] of Zachary and Elizabeth, They were both righteous before God (whose eyes see what is the most covered) walking in all the Commandments and Ordinances of our Lord without blame. They therefore were just, even before God's eyes. And this true Justice in the eyes of God, is, in the same Chapter, promised to us, by the Grace of the Saviour there foretold, that we may serve him in holiness, righteousness, and justice before him all our days, [ver. 75.] Note this Holiness before him, which is to be holy in his sight. Hence God to Noah, [Gen. vii. 1.] I have seen thy righteousness before me. Hence also [Col. i. 10.] That you may walk worthy of the Lord, unto all pleasing, fructifying in all good works. Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the saints. So [Apoc. iii. 4.] Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white, because they be worthy. And [1 John iii. 7.] Little Children, let no man deceive you: He that doth righteousness,

is righteous, even as he is righteous. Note these words, *even as he* (that is God) *is righteous.* For God is righteous not by imputative, but true interior Justice, of which inward Justice Christ saith, [Matt. v. 20.] *I say unto you, unless your righteousness shall exceed that of Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.* For if there be not righteousness in us, exceeding Scribes and Pharisees, we shall be condemned, and no righteousness shall be imputed to us. For as is said, [Rom. ii. 2.] *We are sure that the judgment of God is according to truth.* It were not verity but falsity to repute him just, who in very truth is not just, but is still a sinner. Hence [Prov. xvii. 15.] *He that justifieth the impious, and he that condemneth the just, both are abominable before God.* Dare you say that God doth that which is abominable? He reputes things to be as they truly are in themselves. So [Rom. ii. 9.] *Wrath and Indignation, Tribulation and Anguish upon every Soul of man that worketh evil.* He imputes justice to no sinner, until he leaves off to be so, by true returning to works of Justice. Those whom he reputes clean, truly are clean. *And you are clean,* [John. xiii. 10.]

4. *Thirdly,* Hence we say that our sins be not only covered, but wholly taken away. For we by virtue of God's inward grace given for Christ, are cleansed, made white, and glittering. For *Christ is the Lamb of God*

God who taketh away the sins of the World, [John i. 29.] He doth not only cover them, but takes them quite away. And so [Psal. xxxii 2.] when *David saith, Blessed is the man to whom the Lord doth not impute iniquity, and whose sins are covered.* It followeth, there is no guile in his spirit. And because there is no guile, therefore no iniquity can be imputed to him. Protestants still cite the former words, but leave out these latter, which words teach us excellently, that what is covered from God's eyes, must not be at all, and therefore his sin now not being at all, cannot now at all be seen. For as the same *David tells you, [Psal. ciii. 12] As far as the East is from the West, so far hath he removed our transgression from us.* This expression, though it may be thought very full, yet really our sins forgiven, are as far from us, as that which is not now, is distant from that which is now, which is a greater distance than *East from West*, though that be far enough to declare a true perfect remission by quite abolishing the sin forgiven by infused grace, according to [Ezech. xxxvi. 25.] *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness.* And [I John i. 7.] *And the Blood of Christ cleanseth us from all sin.* So that by this his blood, the body of sin is destroyed, [Rom. vi. 6.] And thus, he will cast all our sins into the depths of the Sea, [Mich. vii. 19.]

The

The Twenty-Ninth Point.

Whether our Justification may not be lost.

TH E heart is deceitful above all things, who can know it? [Jer. xvii. 9.] Yet Protestants placing Justification in such a special Faith, as assures each man of his Salvation by the merits of Christ, are hence enforced to teach two strange Paradoxes. *The first is,* That this special Faith breeds a full assurance, grounded in a real truth, wherefore we need not fear our Salvation. *The second,* which is contained in the former, or thence clearly deduced, is, that this Justification of ours cannot be lost, for else, that assurance might have had a lye for its ground and sole foundation.

2. We teach first that no man, without a special Revelation, is assured to be saved, and so all ought to work their Salvation with fear and trembling. St. Paul every where proveth our doctrine: *Thou by faith dost stand, be not high-minded, but fear,* [Rom. xi. 20.] Again, [I Cor. iv. 4.] he saith, *he knew nothing by himself* (concerning any guilt) *but I am not justified herein.* But *he that judgeth me is our Lord:* I dare not judge myself, though I know nothing by myself; how then darest thou? Again, [I Cor. ix. 27.] *But I keep under my body, and bring it into subjection,*

Subjection, lest that by any means whilst I preach to others, I myself may become a castaway, or reprobate. Again, [Ch. x. 12.] *Therefore he who thinketh himself to stand, (as Protestants do) let him take heed lest he fall.* Again [Phil. iii. 11.] *If by any means I might attain to the resurrection of the dead.* He found no security in that special Faith you speak of: Therefore he said, [Phil. ii. 12.] *Work your own salvation with fear and trembling.* [Apoc. iii. 11.] *Hold that fast which thou hast, that no man take thy crown.* For [Luke viii. 13.] *There be those who for a time believe, and in time of temptation fall away.*

3. Secondly, conformably to all the Texts we say, that those who were just, may come finally to be damned. For [Exod. xxxiii. 33.] *Whosoever hath sinned against me, him will I blot out of my Book.* Those who are baptized are *born again of water and the Holy Ghost,* [John iii. 5.] Yet how many thousands of these, once regenerated men, sin afterwards, and never rise again; and truth faith of him who riseth not again, *whosoever hath sinned against me, him will I blot out of my book:* Out of which he could not be dashed, unless his name had once been enrolled in it. Solomon his Salvation is much doubted of by holy Fathers, yet there could be no doubt thereof, if your opinion were true; for God himself faith he once was just, [1 Chron. xxviii. 7.] *I will establish his kingdom for ever, if he be constant to my Commandments*

mandments and Judgments as at this day. At that day then he was in a state pleasing to God, and yet you see doubt of his perseverance is even here intimated. Yea, by and by David his Father tells him; But if you forsake him, he will cast thee off for ever, [ver. 9.] David did not judge Solomon to be at this time out of God's favour, yet his words shew he feared that he might hereafter come to lose God's favour. What Solomon after did, the Scripture tells us, [I Kings xi. 3.] Women turned away his heart. And when he was now old, his Wives turned away his heart to other Gods. He worshipped Astartee the Goddess of the Sidonians and Moloch the Idol of the Ammonites: He built a Temple to Camos the Idol of Moab, and in this manner he did to all his Wives, who were strangers. Therefore our Lord was angry with Solomon, because his heart was turned from the Lord. Did he not cease to be just when his heart was turned away from our Lord? David saith, [Psal. v. 5.] Thou hatest all workers of iniquity. God then did hate Solomon. I dispute not whether he repented or no, whether he were saved or no; but without all dispute, he once lost his former Justice, his heart and mind being turned away from God, and our Lord therefore, bearing wrath against him, and hating him. Let us proceed.

4. The Apostles, [Act vi. 3.] Commanded seven men full of the Holy Ghost to be made Deacons. One of them was Nicholas, a stranger of Antioch. These they set in the presence

presence of the Apostles, and praying, they imposed hands upon them. Yet this *Nicolaus* did fall finally into Heresy, and began the Heresy of those who, from his name, are called *Nicolaites*, [Apoc. ii. 6.] St. Paul also, [Heb. vi. 4, 6.] tells us the sad condition of those, *who were made partakers of the Holy Ghost, if they shall fall away,* which is manifestly to suppose that even such men may *fall away*. So the foolish Galatians having begun with the spirit, ended with the flesh, [Gal. iii. 3.] It is therefore said to them, *You did run well, who hindered you, not to obey the truth?* [Gal. v. 7.] Behold they came not to obey the truth, who before, did not only walk well, but also *run well*. Hence also it is that the Scripture useth to speak thus fearfully, and conditionally concerning our perseverance in Justice. [Job. xv. 6.] *If a man abide not in me, he is cast forth.* And [Rom. xi. 22.] *If thou continue in his goodness, otherwise thou also shalt be cut off.* And [2 John 8.] *Look to yourselves that we lose not those things which we have wrought.* Evident therefore is our Doctrine thus delivered by Ezekiel, [xxxiii. 12.] *The righteousness of the righteous shall not deliver him in the day of his transgression. Neither shall the righteous be able to live for his righteousness in the day that he sinneth. All his righteousness shall not be remembered: But for his iniquity, which he hath committed, he shall die for it.* He then may die for iniquity who once was just.

just. Hence he taught his just Apostles to pray, *Lead us not into temptation*, for fear of falling into it. Let us therefore when we have Faith, *Hold faith and a good conscience*, which some having put away, concerning faith have made Shipwreck, [I Tim. i. 19.]

The Thirtieth Point.

To Justification it is necessary to keep the Commandments. This is possible.

I Say first, that it is possible to keep the Commandments by the help and assistance of God's grace, sufficiently afforded us to that end, [Deut. v. 1.] *Moses called all Israel, and said to them, bear, Israel, the statutes which I speak in your ears this day. Learn them and keep and do them.* And then, in the sixth verse, he begins to tell all the Ten Commandments, which God would have them learn, and keep, and do. But God will exact of no man to keep, and do that which is impossible; *Ergo, this by his grace is possible. I will give my Law in their Bowels. And in their heart I will write it,* [Jer. xxxi. 33.] *The law of God is in his heart, none of his steps shall slide,* [Psal. xxxvii. 31.] And [Rom. viii. 4.] *God sending his Son, &c.*] That the Justification of the Law might be fulfilled

fulfilled in us. All these Texts prove that, by God's grace, we may fulfil his Law. And therefore as St. Leo excellently saith (*Serm. 16. de Passione*) *Juste Deus instat præcepto, qui præcurrit auxilio.* God justly pregetteth upon us the doing of that, to performance of which, he offereth us his grace.

-- 2. And because some Protestants say, that the Commandment of loving God with all our heart and soul, is the Commandment impossible to us all in this life, I will shew this to be flatly against Scripture. For of David, [1 Kings xiv. 8.] it is said, *He kept my Commandments, and followed me in all his heart.* So of Josias, [2 Kings xxiii. 25.] *He returned to our Lord with all his heart, and with all his soul, and with all his might.* What more is commanded anywhere? *With my whole heart have I sought thee,* [Psal. cxix. 10.] He who hath commanded us to do this, hath promised grace enabling us to perform his Command. [Deut. xxx. 6.] *Our Lord thy God will circumcise thy heart, and the heart of thy seed, to love our Lord thy God with all thy heart, and with all thy soul.* And [ver. 11.] *This Commandment that I command thee, this day is not far off:* It is not in Heaven (where Protestants say it shall only be fulfilled) that thou mayst say which of us is able to ascend to Heaven to bring it to us, that we may hear it and do it, (as God required in the first Text) neither is it beyond the Sea, that thou shouldest say, who should go over the

Sea for us, and bring it unto us, that we may bear it, and do it. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, do it, I say, by the help of my grace, making this possible even in the old Law. So [Psal. cxix. 55.] *I have kept thy Law.*

3. And this Grace makes this really done and performed far more in the New Testament. God saying, [Ezek. xxxvi. 26.] *I will give you a new heart, and will put within you a new spirit, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* And [Ch. xxxvii. 24.] *They shall walk in my judgments, and observe my statutes and do them.* This then can be done. Likewise this was done by Zachary and Elizabeth, [Luke i. 6.] They were both righteous before God, walking in all his Commandments and Ordinances of our Lord blameless, or without blame. Also [Matt. xix. 20.] *The young man saith to him (Christ) All these have I kept from my youth;* and [Mark x. 20.] *All these things I have observed from my youth.* And Jesus beholding him, loved him, which he would not have done, if he had been a liar in what he said. This young man then was not a liar. But he that saith he knoweth God and keepeth not his Commandments, he is a liar and the truth is not in him, [1 John ii. 4.] For as it is said there, *Hereby we do know that we know him, if we keep his Commandments.* Again [John xvii. 6.] *And they have kept*

216 The Commandments may be kept.

kept thy word. And yet further, [1 John iii. 22.] *Whatsoever we shall ask, we shall receive of him, because we keep his Commandments, and do those things which are pleasing in his sight.* Again, [Apoc. xiv. 12.] *Here are they that keep the Commandments of God.* It is the saying of Christ himself, *If thou wilt enter into life, keep the Commandments,* [Matt. xix. 17. Mark x. 20. Luke x. 28. and John xiv. 15.] *If ye love me, keep my Commandments.* And [ver. 21.] *He that bath my Commandments, and keeps them, he it is that loveth me.* They may therefore be kept. Yea, Christ himself, [Matt. xi. 30.] *My yoke is easy and my burden is light.* For [1 John v. 3.] *This is the love of God, that we keep his Commandments:* And his Commandments are not grievous. Note also, that all the ensuing Texts, which prove keeping of the Commandments in those who are of Age, to be necessary to our Justification, do prove also that they are possible to be kept: For no impossible thing can be necessary to our salvation.

4. Secondly, Then I say to all, who have the use of Reason, keeping of the Commandments is necessary to Salvation, and consequently to Justification. This is taught in a number of Texts which I cited, [Point 27.] to prove that Faith alone doth not justify, but chiefly requires Charity. And St. John saith, [1 John v. 3.] *This is the love of God that we keep his Commandments.* And

[Matth.

[Matt. xxii. 40.] *On those two Commandments (of Christ) hang all the Law and Prophets.* Our Justification therefore cannot but depend upon those two Commandments.

5. Hence St. Paul, [1 Cor. vii. 19.] *Circumcision is nothing, and Uncircumcision is nothing, but the observation of the Commandment of God.* So that if this be nothing, or a thing impossible, all comes to be nothing. Again, what we cited in the 27 Point n. 4. evidently proves works to be necessary to salvation. But no works are more necessary than those that are commanded; these therefore are chiefly necessary to Justification.

The Thirty-first Point.

How still we have free will to do good, or evil:

WE are foully slandered by those, who make us to teach, that it is in our power to do that which is able to advance us towards Heaven; as if we said this, without adding, or at least understanding, *that this is in our power only by the help of God first moving and exciting us; and then lending us his helping hand, even all the while that we are doing any work which can advance us towards Heaven.* By this help we say, our free-will

is still enabled to do good, or avoid evil; and that, by this help, it is in our power also, either to omit our duty, or to do it, a sufficiency of this Grace being still afforded us, according to that [2 Cor. xii. 9.] *My grace is sufficient for thee.* Hence [2 Tim. ii. 21.] *If a man purge himself, he shall be a vessel unto honour.* By virtue of this grace it is in our power to approach to God, [Jam. iv. 8.] *Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your heart.* We may also by the free-will we have to resist this grace, harden our hearts.

2. Hence Pharaoh's obduration is ascribed often to his free-will, [Exod. viii. 15.] *And Pharaoh seeing this, he hardened his heart.* And [1 Sam. vi. 6.] *Why do you harden your hearts as Egypt and Pharaoh did harden their heart.* And so David crieth to us all. *Harden not your hearts,* [Psal. xcv. 8.] And [Ezek. xviii. 31.] *Cast away from you all your transgressions, and make you a new heart and new spirit, for why will you die, O house of Israel? for I have no pleasure in the death of him that dieth,* saith the Lord God: *Wherefore turn yourselves, and live ye.*

3. Behold how God himself declares, that by the Grace he offers us, we may make ourselves a new heart, a new spirit; turn ourselves and live. God speaks clearly in [Deut. xi. 26.] *Behold I set forth in your sight this day Benediction and Malediction: Benediction,*

if you obey the Commandments of our Lord; Malediction, if you obey not, but revolt from the way which now I shew you. Again, [Deut. xxx. 15.] See, I have set before thee this day life and good (and contrariwise) death and evil. And [ver. 19.] I call for record this day, Heaven and Earth. I have set before you life and death, blessing and cursing: Chusing therefore life. See here the choice left to our free-will. So [Josh. xxiv. 15.] *Chuse this day whom you will serve.* [2 Sam. xxiv. 12.] Choice is given thee of three things; chuse one of them which thou wilt. And [Philem. 14.] Without thy mind I would do nothing, that thy benefits should not be as it were of necessity; but willingly. And [1 Cor. vii. 37.] *He that standeth steadfast in his heart, having no necessity, but hath power over his own will doth well.*

4. Behold we have power over our own will, to do that which is less perfect, or that which is more perfect. For, as it is there said, *He who giveth in marriage doth well, he that giveth not doth better.* And we have power over our own will to do either. Yea, God's Grace so enables our power, that [John i. 12.] *As many as received him, to them gave he power to become the Sons of God.* By this his power we cleanse our hands, purify our hearts, cleanse our whole selves; We [Matt. xii. 33.] *make the tree and fruit good.* And as it is said, [1 John iii. 3.] *Every man*

220 *How this free-will is still helped, &c.*
that bath this hope in him, purifieth himself.
Hitherto of free-will in doing good.

5. How free-will comes to lead us to all our evil, St. James tells us, [Ch. i. 14.] *Every one is tempted, when he is drawn away of his own lust, and enticed (hitherto no sin) but then; when? (I pray note this) then, when lust hath conceived, it bringeth forth sin.* Then sin; and only then is hatched, when free-will yields herself to Concupiscence so, as to consent to what is suggested. *Ye did not hear, ye did chuse that wherein I delighted not,* [Isa. lxv. 12.] The Texts also in the following Point confirm free-will.

The Thirty-Second Point.

How this free-will is still helped with sufficient Grace.

IF God gave us not always that Grace which is of sufficient force to excite us to the effectual performance of all the good which we are bound to do, or to the avoiding of all the evil which we are bound to avoid, our free-will could neither do the one nor avoid the other. All the former Texts then, which so clearly prove, that we, by God's help, can, if we will, do what we are

are bound to do, and can avoid what we are bound to avoid, do consequently prove, that God always gives such grace to both effects, as wants nothing of perfect sufficiency to produce them, but our free consent. Hence St. Paul thus exhorts us, [2 Cor. vi. 1.] *We then, as workers together with him, beseech you also that you receive not the Grace of God in vain.* Excellently the Rhemists upon this Text: *It lieth in man's power and free-will to frustrate, or to follow this motion of God,* as this Text plainly proveth, which really is the very self-same that the Council of Trent saith, [Sess. vi. 5.] *That by God's exciting and helping Grace, we are disposed to convert ourselves by freely assenting and co-operating to the same Grace: so that God, touching the heart of man by the illumination of the Holy Ghost, man is neither void of all action, by receiving that inspiration; for he receives it so, as having it in his power to cast it away.* Neither can he without the Grace of God move himself. And therefore it followeth in the fourth Canon; *If any one shall say, That the free-will of man, moved and excited by God, doth co-operate nothing at all, by giving her consent to God, exciting and calling, by which he may dispose himself to the Grace of Justification, and that he cannot dissent if he will, let him be Anathema.* Let those hearken to this, who hearken so much to the Jansenists. And let us go on to speak of this sufficient Grace, which, in the next Point,

we will shew more fully to be offered to all. Of this Grace, [Isai. v. 4.] *What could have been done more to my Vineyard, that I have not done in it?* For [Prov. i. 24.] *I called you, and you refused.* And that you may not say he only called, and did not stretch forth his hand to help you to come, the next words are, *I stretched forth my hand, and no man regarded:* *But ye have set at nought all my counsel.* And [Isa. lxv. 12.] *When I called, ye did not answer, when I spoke ye did not hear, and did chuse that wherein I delighted not.* Though they did chuse thus against God's call, yet this his call was so sufficient to have moved them, that God tells *Ezekiel* [Ch. iii. 6.] that if he had sent him with so strong and powerful preaching to barbarous and unknown People, *They surely would have heard thee. But the house of Israel will not hear thee, for all the house of Israel are impudent and hard-hearted.* They will not be moved by those calls which would move others. And because they answered like Protestants, [Ch. xxxiii. 10.] *If our transgressions and our sins be upon us, and we pine in them, how should we then live.* God commands the Catholic Doctrine to be thus delivered: *Say unto them, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your wicked ways, and why will you die, O house of Israel?* Note, how still he saith, he excites

cites them sufficiently, otherwise vainly had he said, *Why will you die, O house of Israel?* For they might reply, *We cannot but die, because thou givest us not the Grace to live.*

2. And as God said of Ezekiel's preaching, that it was sufficient to have converted Barbarians, though the Jews would not be moved by it. So [Matt. xi. 20.] of Christ it is said, *He began to upbraid the Cities wherein were done the most of his miracles, for that they had not done penance. Woe be to thee, Co-razin, woe be to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that were wrought in thee, they had done penance in hair cloth and ashes long ago.* Though the Jews would not repent, yet hence I am sure, that Christ did sufficient for that end. Hence that most just expostion both here and [Matt. xxiii. 37.] *Jerusalem, Jerusalem, how often would I have gathered together thy Children, as the Hen gathereth together her Chickens, and thou wouldest not. I would, thou wouldest not; therefore, justly it follows, Behold your house shall be left desert.* Again, [Rom. x. 21.] *All the day long I have stretched forth my bands unto a disobedient and gainsaying people.* Again, [Apoc. iii. 20.] *Bebold I stand at the door and knock: If any man hear my voice and open the door, I will come in to him.* Whence again, [1 Tim. ii. 4.] *Who will b all men to be saved, and come to the knowledge of Truth.* And therefore the same

Apostle, [Rom. ii. 4.] *Dost thou contemn the riches of his goodness, patience, longanimity; but according to the hardness of thy heart thou heapest up to thyself wrath.* Behold a free-will, able to contemn the very *riches of God's goodness* in still giving Graces, and with so much patience and longanimity expecting the effect of them, still, by man's voluntary malice, made fruitless. Of such a soul it is said, [Apoc. ii. 21.] *I gave her space to repent of her fornication, and she repented not.* You cannot blame a poor man for not dining because you gave him space to dine, unless you also give him meat wherewith to dine: so God could not complain of our not repenting, because we had time, unless also he offered us Grace to repent.

The Thirty-third Point.

This sufficient Grace is denied to none, Christ dying even for Reprobates.

IT is evident in Scripture, that no Grace is given to any but by the Merits of Christ, consummated with his death. *He hath blessed us with all spiritual blessings in heavenly things in Christ,* [Eph. i. 3.] So that if you see (Point 30) Grace given to

all, to make the keeping of the Commandments possible to all; if you see (Point 31.) that our free-will is still by God's Grace able to do good; if you see (Point 32.) this free-will still helped by sufficient Grace to avoid evil and do good; you must needs by all this see, that this grace can come only from Christ's death; and therefore this grace, being so often proved to be offered to all, by the same Texts it is also proved, that Christ died for all. Call to mind how many (according to what was proved Point 29.) do become Reprobates, who by virtue of Christ's death, once received the gift of heavenly grace in Baptism. The like Grace was by Christ's death given to that just man, of whom *Ezekiel* cited there, n. 5. saith *That his Justices shall be forgotten*, because he persevered not, *and in his Iniquity he shall die*. He therefore became a Reproba^tte. And thus it is true which God said to *Abraham*, [Gen. xii. 3.] *In thee shall all the Families of the earth be blessed*. And [Gen. xxii. 18.] *In thy seed shall be blessed all the Nations of the earth*. Now as St. Paul saith, [Gal. iii. 14.] *The blessing of Abraham comes on the Gentiles through Christ Jesu*. There is none therefore to be excepted from being partaker of this Blessing, seeing that all the Families of the earth, and all the Nations of the earth do enjoy it. Yet it is evident that many among these Families and Nations be *Reprobates*. Reprobates, therefore, enjoy many

blessings by Christ's death, which could not be if Christ did not die for them. By the merits of Christ's death *many are called*, yet of these many, *few are chosen*, [Matt. xxii. 14.] Hence [Ezek. xviii. 23.] Why? *Is the death of a sinner my will, saith our Lord God, and not that he convert from his ways, and live?* Which without Grace from Christ he could not do. Again, [Ch. xxxiii. 11.] *I will not the death of the impious, but that the impious convert from his way and live.* *Why will you die, O house of Israel!* And so [Prov. i. 24.] to those to whom he said, *I have called, and you have refused; I have stretched out my hand, and you have not regarded.* He shall say likewise, *I will laugh when your destruction cometh as a Whirl-wind,* [ver. 27.] They therefore shall be destroyed and perish, who by Christ's death and merits, had many graces, helps, and callings given them. Note, that in Christ, the will with which he called them was a serious will, of which [1 Tim. ii. 4.] *He will have all men to be saved, and to come to the knowledge of truth.* See in the former Point, the many evident Texts cited to this effect. Hence it is said, [Rom. ii. 4.] *He shewed the riches of his goodness to those who despised it, treasuring up wrath to themselves.* Who be those but the Reprobate? Again [2 Pet. iii. 9.] *Willing that none should perish.* And [Rom. v. 6.] *Christ died for the impious, or ungodly.* And most clearly, [1 John ii. 2.]

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He is the propitiation for our sins: And not for ours only, but also for the whole world. The whole world comprehends more Reprobate than Elect. He then who died for the whole world, did also die for the Reprobate. Wherefore St. Paul more than once warns us not to be the occasion of damnation to those for whom Christ died. So (Rom. xiv. 15.) *Destroy not him with thy meat, for whom Christ died.* He therefore for whom Christ died, may be destroyed and perish eternally. Again, (1 Cor. viii. 11.) *Through thy knowledge shall thy weak Brother perish for whom Christ died?* And again, (2 Pet. ii. 1.) *False Teachers, bringing in damnable Heresies, even denying the Lord who brought them, and bringing upon themselves swift destruction.* Hence you see, that even those who have brought upon themselves destruction, have done this by denying him who bought them at the price of his Blood and Death. He therefore even died for those Children of Perdition. Whence holy Fathers often say, *that Son of Perdition, Judas, did shed that blood with which he was redeemed.* Let us then all be, as is said, (2 Cor. v. 14.) *Judging this, that if one died for all, then all were dead.* St. Paul had not proved by Christ's dying for all, *that all were dead*, if any man could be found for whom Christ did not die. And, that no one should presume to say, that any such man could be found. St. Paul's next words are, *Christ died for all.*

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The Council of Trent, [Sess. vi. c. 3.] citing these words saith: “ But tho’ he died for all, yet all receive not the benefit of his death, but only those to whom the merit of his passion is communicated.” Hence it is said, [Tim. iv. 10.] *We trust in the living God, who is the Saviour of all men, especially of those who believe.* A Saviour he is to all men, by giving what sufficeth to save all men; but this sufficiency is effectual to salvation only in the truly Faithful, whose Works answered to their Belief, and therefore chiefly he is their Saviour. Yet it is true, that speaking generally of us all, [1 Cor x. 13.] *God is faithful, who will not permit you to be tempted above what you are able.* But now it is most evident, that God doth daily permit us to be tempted beyond our own power, because no power we have of ourselves, as of ourselves, is able or sufficient to resist those temptations, which daily set upon us. Seeing therefore it is clear Scripture, *That God will not suffer us to be tempted above what we are able,* it hence demonstratively followeth, that God’s Grace sufficiently enables all men to resist any temptation whatsoever falls upon them. This is that which we properly call giving *sufficient Grace* to all men, though all will not resist the temptations, which they were able to resist. Even as he sufficiently by nature enables most men to lift their hand up to their

their head, though some for laziness will not do it. Now the Grace sufficiently enabling all to resist all kind of Temptations, is given them through the Merits of Christ dying for them.

The Thirty-fourth Point.

*How our good Works done in Grace, and by
the help of Christ's Grace, be meritorious,
and merit Life everlasting.*

THIS is a Point in which our Adversaries are pleased to be much scandalized, because many of their Teachers have notably belyed us: insomuch that you shall find few who are not apt to think, that we hide our Doctrine, as ashamed of it. Whereas we do plainly and clearly tell them, that none of our Works deserves any heavenly Reward, as it is the work, and even the very best work of man, done only by our natural free-will. But we all, and every one of us teach, That those only good Works are meritorious, which are done first by a Soul dignified with God's Grace inherent in her (according to the 28 Point) and we say, that the value of this Action, making it meritorious, proceeds from this Grace. Secondly, we say, no Man can do any such

such meritorious Action, without the actual Grace of God exciting him thereunto. Thirdly, we say, The Grace of God must be aiding and assisting him all the time he doth any such meritorious Action. All this is taught by the Council of *Trent*, [Sess. vi. Chap. xvi.] We add, That even to such Actions done in this manner, God, if so he had pleased, might have given no Reward. But he was pleased to promise, and to give this heavenly Reward out of his free gracious Goodness, he being moved by the Merits and Passion of Christ, from which all the fore-said Graces flow, to accept, for his sake, all those works as rewardable; the said Works, by his Grace, being made worthy to be accepted of so, as to be recompensed by that heavenly Reward, which God hath mercifully promised to them. This is our Doctrine.

2. And in the very beginning of the World, God taught this Doctrine, saying to *Cain*, [Gen. iv. 7.] *If thou do well, shalt thou not be accepted?* When *Abraham* was ready to offer *Iсаac*, God by an Angel said to him, [Gen. xxii. 16.] *By my own self have I sworn, saith the Lord, because thou hast done this thing, I will bless thee, &c.* Behold a large Blessing for doing this thing. *David* also, (Psal. xviii. 20.) *The Lord rewarded me according to my Righteousness: According to the cleanness of my Hands hath he recompensed me.* And (Psal. xix. 11.) *That*

That in keeping God's Precepts there is great Reward. And his Son Solomon saith, [1. Kings viii 32.] God is justifying the Righteous, to give him according to his Righteousness. And that zealous Prophet speaks thus: [2. Chron. xv. 7.] Be you strong therefore, and let not your Hands be weak, for your work shall be rewarded.

3, How often hath St. Matthew this Doctrine? First, [Chap. v. 12.] Be glad and rejoice, for your Reward is great in Heaven. Here the word which, both in Greek and Latin, is put for Reward, doth properly signify the very wages, or hire due to the Work. Secondly, in several places of the sixth Chapter Christ exhorts us to the secret performance both of our Fasts, our Alms-deeds, and of our Prayers'; and he tell us, that otherwise we lose our Reward: But if we do them in secret, thy Father which seeth in secret will repay thee. Thirdly, [Chap. vi. 20.] Lay up for yourselves Treasures in Heaven. Fourthly, [Chap. xvi. 27.] He shall reward every Man according to his Works. He saith not according to his Mercy, but according to their Works. Fifthly, (Chap. xix. 27.) We have left all, and followed thee, what therefore shall we have? To them, thus expecting a Reward, Christ gives no check, but makes them a promise of having upon the account of their Works, an hundred fold in the Present, and Life everlasting in the future Life.

Sixthly,

Sixthly, [Chap. xxv. 23.] *Because thou hast been faithful over a few things, I shall place thee over many things. Enter into the joy of our Lord.* Note here, many things given in Heaven, because such a Man lived faithfully. So Seventhly, [Chap. xxv. 34.] *Come ye blessed of my Father, possess, &c. For I was hungry, thirsty, &c. And you gave me to eat, drink, &c.* Note the word *For*, that is, *For this very cause come possess the Kingdom.* So if a Prince, taken by his Enemies in War, should be rescued by a common Soldier, whom he presently preferring to be a Colonel, should say, *I make you a Colonel, for I was taken, and you freed me;* who can doubt, but that these words clearly affirm the cause of this great reward, to be the Soldier's great merit? So contrary-wise, where in that Chapter, it followeth, *Get you away ye cursed into fire everlasting: For I was hungry, and you did not feed me, &c.* Every one will confess, that the Particle *For*, manifestly signifies the Cause. My Eighth and last Text is of St. Matth. [Chap. x. 42.] *Whosoever shall give to one of these little ones a Cup of cold Water, only in the name of a Disciple; Amen I say unto you, he shall not lose his Reward.* Other Texts might be alledged out of other Evangelists, as [Mark x. 21.] *Go sell whatsoever thou hast, and thou shalt have treasure in Heaven.* And again, [Joh. v. 29.] *They that have done good things shall go forth into the Resurrection of*

of Life. Behold the reward of good Works. And again, [Luke xiv. 14.] *For feasting the poor, recompence shall be made in the Resurrection.*

4. But to proceed: How often also doth St. Paul inculcate this Doctrine? As first, [1 Cor. iii. 8.] *Every one shall receive his own reward, according to his own labours.* Secondly, [2 Cor. iv. 17.] *For our light affliction, which is but for a moment, worketh for us an eternal weight of glory.* Note the word *worketh*, which really signifieth the Cause. Thirdly, [2 Cor. ix. 6.] *He that soweth sparingly, shall reap also sparingly: And he that soweth bountifully shall reap bountifully.* Note here, Alms-deeds made the Seed of glory. Fourthly, There again [ver. 9.] *As is is written, he distributed, he gave to the poor, (But with what effect?) his Righteousness remaineth for ever.* Fifthly, [Gal. vi. 9.] *Be not weary in well-doing; why so, For in due season we shall reap, if we faint not.* Sixthly, Eph. vi. 8. *Knowing that what good soever every one shall do, that shall be receive of our Lord.* Seventhly, He seeks in his Converts the doing of good Works, by reason of the reward they shall receive for them. So [Philip. iv. 16.] *Ye sent once and again to my necessity; not because I desire the gift: But I desire the fruit that may abound to your account.* Behold St. Paul desired the increase of their Merit. Eighthly, [1 Tim. vi. 17.] *Charge them that*

234 How good Works be meritorious,
that are rich, that they do good, that they be
rich in good Works, ready to distribute. Lay-
ing up store for themselves, a good foundati-
on against the time to come, that they may lay
hold of an eternal Life. Ninthly, [2 Tim.
iv. 8.] There is laid up for me a Crown of
Righteousness, which our Lord a just Judge,
will render to me in that Day, and not only to
me, but, &c. It is his mercy to promise
Heaven to our good Works; it is his mercy
to give us that Grace which confers all the
meritorious value upon these Works; it is
his mercy to excite us by actual Grace to
perform such Works, and to accompany and
assist us whilst we work. But it is his Justice
and Righteousness to give that reward,
which his mercy made these Works able to
deserve. So that now as a just Judge he re-
wards our merits, though they be his gifts.
Tenthly, [Heb. xi. 24.] Moses refused to be
called the Son of Pharaoh's Daughter, chus-
ing to be afflicted with the People of God,
esteeming the reproach of Christ greater riches
than the Treasures in Egypt. For he had
respect unto the recompence of reward. Be-
hold how much Moses valued the recompence
of the reward, due to so meritorious an act
as that was. And Eleventhly, [Heb. x. 35.]
Cast not away your confidence, which hath
recompence of great reward. I might end all
these Texts with that of the *Apocalypse,*
[xxii. 12.] *My reward is with me, to give*
every one according as his work shall be.

5. But I thought fit to add, that we Roman Catholics do so extol the dignity of goods Works, in regard of that value given them by the Grace of Christ, merited for us by his Passion, that we say these Works, thus dignified, make us worthy of heavenly blis. And this we prove by Scripture. St. Paul [Col. i. 12.] *Who hath made us meet to be partakers of the inheritance of saints.* And [Apoc. iii. 4.] *But thou hast a few names in Sardis, which have not defiled their Garments, and they shall walk with me in white, because they are worthy.* Hence, [Psal. xviii. 20.] *The Lord shall reward me after my righteous doings. According to the cleanness of my Hands shall he recompence me.* See Point 28. n 2, 3.

6. Against so many and so clear Texts our Adversaries chiefly object: *First,* that the Scripture says, [Iса. lxiv. 6.] *We are all as an unclean thing, and all our Righteousness as filthy rags.* I answer, this is said of us, and our works done meerly by us, as we are left to ourselves, born and grown up in sin, and not aided, nor cleansed and dignified by God's Grace. And it is a strange inference of our Adversaries, to draw from hence, that our best works done in grace, and by the help of God's Grace, be all deadly sins. For so in the Texts cited, David could not be rewarded *after his Righteousness, and according to the cleanness of his Hands.* Neither should there be any of so

undefiled.

undefiled Garments, as to walk in white because they are worthy : Again how saith S. James, [Chap. ii. 21.] was not Abraham justified by works, offering Isaac? Seest thou not how faith wrought with his works, and by works was made perfect? How so, if both his faith and his works were deadly sins? What? doth God thus reward deadly sin? Or could such a sin be a work justifying Abraham? In the Texts, n. 6. It is said that God will repay us for fasting, praying, giving Alms in secret. How is this true, if all these works be deadly sins in us? Tell me how it is possible by heaping up deadly sins to do what Christ bids us, that is, To heap up treasures in Heaven. The young man, of whom I spoke, was told that by selling all, he should purchase a treasure in Heaven. How then? was this selling all a deadly Sin? If selling all be a deadly sin, then to say, If thou wilt be perfect, go and sell all, is to say, go and do a deadly sin, if thou wilt be perfect. Is that the one thing that was wanting unto him? And thus I might argue out of most of the above cited Texts. I am sure Christ saith, [Mat. iii. 10.] Every Tree that brings not forth good Fruit, is hewn down and cast into the Fire, If the Fruit of no Tree be good, then every Tree must be burned, [St. James i. 25.] Of the doer of the work, faith, This Man shall be blessed in his Deed. And St. Paul, [Phil. iv. 18.] calls the Alms sent to him, an Odour of a sweet smell, a Sacrifice

fice acceptable, well pleasing to God. These Alms-deeds then were not filthy rags,

7. Secondly, They object out of [Luke xvii. 10.] *When you have done all that you are commanded, say, We are unprofitable Servants.* I answer, This is true, that by all we do, or can do, even by God's Grace, we are Servants unprofitable to God: For all we do, or can do, profits him nothing. But we are Servants profitable to ourselves. *For heaping up treasure in Heaven, and making friends of Mammón to receive us into the eternal tabernacles,* are things very profitable unto us, as also to be *good and faithful Servants,* and therefore to be placed over much, and *enter into the joy of our Lord.* St. Paul said, [1 Cor. xiii. 3.] *If I shall distribute all my goods to be meat to the Poor, and have not Charity, it doth profit me nothing.* Ergo, with *Charity*, it profits me much. Yea, though faithful Servants be thus unprofitable to God, yet in regard of the service they do him, he saith, [John xv. 14.] *Ye are my friends, if ye do whatsoever I command you;* a thing of no small profit and honour. Again, is it not, think you, any profit to have *an hundred fold here in this world, and life everlasting in the next,* for leaving what they had for his sake? Is it no profit to us to say truly with St. Paul, [Col. i. 12.] *He hath made us meet to be partakers of the inheritance of the Saints, and to walk with him in white,* because we are worthy, [Apoc. iii.

4.] Had he no profit by overcoming to whom it was said, *He that shall overcome and keep my works until the end, I will give him (in Heaven) power over the nations, and he shall rule them with a rod of Iron?* [Apoc. ii. 26.] *He that shall overcome, I will give to sit with me in my throne,* [Apoc. iii. 21.] *Do we not then by overcoming, profit ourselves in a high degree.*

The Thirty-fifth Point:

It is laudable to do good Works for reward.

AS Charity towards our neighbour is a most commendable virtue, so Charity towards ourselves cannot but be most commendable. Wherefore seeing these good works do profit us so very much, as we have seen in the last Point, and last Number, I cannot possibly understand that Paradox of our Adversaries, saying, *They do ill, who do well out of a desire to gain Heaven.* True it is, a man may do well out of a more commendable motive, that is to honour and please God. But because something is better than doing good for hope of reward, the doing good, out of that hope, doth not cease to be good. You say Faith alone is so good, that *it doth justify a man:* And yet Scripture tells you, that of these three, *Faith, Hope,*

Hope, and Charity, the greater (and better) of these is Charity, [1 Cor. xiii. 13.] *Faith is very good and commendable. Whence appears that nothing ceases to be good, because another act is better.*

2. The Scriptures cited in the last Point, evidently exhort us in our sufferings, *to be glad and rejoice, because our reward is great in Heaven, and to do our good Work in secret, not to lose our reward, but to heap up to ourselves treasure in Heaven, and to sell all to purchase treasure there, and in doing good Works not to fail, for in due time we shall reap not failing.* - May we not sow in hope of Harvest? Did not St. Paul seek the first abounding on this account, to those who had sent to his use. Did he not bid us, *not to lose our confidence, because it hath a great reward?* [Heb. x. 35.] And not to sow sparingly, *that we may reap plentifully,* [2 Cor. ix. 6.] Did not Christ himself say, *Make friends of the Mammon of Iniquity,* [Luke. xvi. 9.] To what end this? To the end, *that they may receive you into the eternal Tabernacles.* But what can be more clear than that which I there cited out of [Heb. xi. 24.] *Moses denied himself to be the Son of Pharaoh his Daughter, chusing to be afflicted with the People of God; esteeming the reproach of Christ greater riches, than the treasure of the Egyptians. For he looked to the reward;* or (according to your Bibles) *for the regard, or respect, he had to the reward.* No less clear is David,

[Psalm

[Psalm cxviii. 112.] *I have inclined my heart to do thy Justifications for ever for reward.* And for this reward be inclined his heart to do them, saith St. Augustine in this place, reading it as we do. And so (as we read it) it is so faithfully translated by the Septuagint, out of the Hebrew, and so your Translators might have translated it, if they had pleased, but they willfully chose another sense, though they so much profess to follow the Septuagint.

The Thirty-sixth Point.

We laudably worship Angels and Saints.

FOR the ground of this question I lay this Foundation out of Scripture, that as the Angels are in Heaven, so the Souls of the Saints go directly from hence to Heaven, unless they have some few offences to clear in Purgatory. Our Souls sleep not until Doomesday. Christ said to the good Thief, *This day thou shalt be with me in Paradise.* And therefore St. Paul desired to be dissolved, that he might be with Christ. And again, [2 Cor. v. 8.] *We are willing rather to be absent from the body, and to be present with our Lord:* Therefore we may come to be present with our Lord, even whilst

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our Souls are absent from our body. Neither do our English Protestants deny this.

2. This supposed, our Doctrine is, that great reverence and worship is due to the Angels, and Saints with God. *Secondly*, that they can hear our Prayers. *Thirdly*, that they can, and will help us, and therefore it is laudable to pray to them, and that this doth not derogate from Christ's Honour. *Fourthly*, That among the Saints it is most laudable to pray to our-Lady. And here we shall speak of the Beads said to her Honour. *Fifthly*, we laudably worship Images of Christ, and his Saints. *Sixthly*, that we laudably worship their Relics, and inshrine them richly, and place them as honourably as we can. *Seventhly*, that some places are more holy than others, sanctified by the presence of those Relics, or by special Graces given there. And for this reason we laudably make Processions and Pilgrimages to these Places with all Devotion. *Eighthly*, that we laudably keep Feasts or Holy Days, as also Fasts in the honour of Christ and his Saints. *Ninthly*, in these our Fasts we laudably abstain from certain Meats. All, and every one of these nine things shall have their particular proofs, in so many several Points next following in the order here designed.

3. And *First* for the worship of Angels or Saints, note that the very self-same outward worship, yea and Adoration itself, may

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outwardly

outwardly be given either as a civil reverence, to Persons of Respect and great Eminency, or it may be given to them out of a *religious respect*, in regard of the great Sanctity and heavenly Dignity in such a Person, or *lastly given in regard of Divine Perfection*, and infinite worth. When this respect is given thus outwardly, there passeth inwardly an act in our understanding apprehending the excellency which we honour, to be either human, as in civil honour, or to be an excellency of singular, though limited, heavenly Eminency, as in the worship of Saints, which we call *Dulia*, or lastly we judge that there is a divine and infinite excellency in that Person, as it happens in the worship of God only, which we call *Latria*. Another act passeth in our will, answerable to that which was in our understanding, by which we have a will to make this outward Worship or Adoration, to be either a civil honour only, such as is due to Men of highest human Dignity, or to make it a Religious Worship, though far from Divine, such as is given to Persons of eminent Sanctity, or endowed with great heavenly Gifts : or lastly we intend to make it an act of divine Worship, as when we do it to God. Whence it is evident, that by doing of the outward act, it cannot be known whether the honour we do, be meerly *Civil* or *Religious* or *Divine*.

4. With



4. With only civil Adoration, *Abraham rose up and adored the People of the Land,* [Gen. xxiii. 7.] *Jacob coming into the presence of his elder Brother Esau,* [Gen. xxxiii. 4.] *Going forward adored prostrate to the Ground seven times.* And [ver. 7] *Leah with her Children adored in like manner;* and lastly, *Joseph and Rachel adored.* And [Gen. xlivi. 26.] *Joseph's Brethren offered him Presents, holding them in their Hands, and they adored prostrate to the Ground.* And again, [Gen. i. 18.] *And Joseph's Brethren came to him, and adoring prostrate on the ground.* All these Texts are thus read in the *Douay Bible 4^ot. Edit.* But the Protestant Bibles refusing to put the word *Adore*, put either *bowing down, or falling down on their face.* We do no more outwardly when we worship Saints, or adore God. Wherefore, to prove what I have undertaken, you see I need go no farther than *Genesis*, but I thought fit to add one very fit passage of [1 Chron. xxix. 20.] *All the assembly bowed themselves down, and worshipped the Lord, and the King.* Exteriourly the bowing was both alike to the ground, but the inward act made this bowing as done to the King, to be civil honour, only; and the like bowing, as done to God, to be divine honour or *worship*, and true adoration in the most rigorous sense. It is very strange to observe how cunningly your Bibles still avoid the word *Adore* even when it is applied to God, which seems so often omitted by

them, because the same word signifying *to adore*, is so often applied to Creatures; you cannot then blame us, if when we reverence Saints, or pray to them, we bow, kneel, or prostrate ourselves to the ground, *even seven times*. For if civil Worship, for this word the last Text hath, may pass so far, without robbing God of his honour, why may not an inferior religious Worship do the like?

5. But of this adoring for religious Worship, we have clear Scripture. [*Joshua v. 14.*] being told by an Angel, that this Angel was but a Captain of the Hosts of our Lord, *Joshua fell on his face to the earth, and did worship*. Behold, before we had *Worship* given by the People to the King, here we have *worship done* to an Angel, known to be an *Angel*. By and by, in the *Apocalypse*, we shall see this very word of *Worship*, to signify the Reverence which is to be given to God. Now I go on, and I observe that the Angel was not only willing to admit of this honour, but commanded him also to shew reverence to the very place made Holy by his presence. *Loose, saith he, thy shoes from thy feet, for the place wherein thou dost stand is Holy.* If any reply, that we may with religious Worship, adore Angels, as *Joshua* did; but not Saints, behold the Scripture sheweth this Religious Worship or Adoration, due to spiritual excellency, to be laudably given even to those who excel in sanctity, even in this World.

World. So [1 Kings xviii. 7.] *Abdias, governer of the house of Achab, King of Israel, meeting with (poor) Elias the Prophet, when he knew him, fell on his face, and said, My Lord, art not thou Elias?* And [2 Kings ii. 15.] *The Children of the Prophets seeing Elizeus, said, the spirit of Elias hath rested upon him, and coming to meet him, adored him flat to the ground, or (as you read) They bowed themselves to the ground before him.* See you not here that it was not for any worldly excellency, but meerly in regard of his spiritual excellency, *that they thus bowed themselves to the ground before him?* This spiritual excellency is incomparably more eminent in those who are now made Coheirs to Christ himself, in the participation of all heavenly gifts and glory. To them therefore Religious bowing, or worship, is far more due: and we are commanded by St. Paul, [Rom xiii. 7.] *To render to all their due, to whom honour, honour. Owe to no man any thing which you do not pay him.* This I staid upon, because our Adversaries often ask for a precept commanding us to honour Saints. Behold I have given you one, which is a precept grounded in the very Law of nature and equity, commanding us to render to each one what is due to him.

6. Again, [Apoc. iii. 9.] *Bebold I will make them come, and worship before thy feet:* words spoken to the Angel of Philadelphia. If

by this Angel you say, the Bishop of *Philadelphia* is understood, then we prove first, that (*à fortiori*) we may worship before the feet of the chief Bishop of the Church. Secondly, we much more (*a fortiori*) infer, that we may worship before the feet of those, who have a far greater excellency in virtue, grace, glory, as Saints have above all men on Earth. For [Matt. xi. 11.] *He that is the least in the kingdom of Heaven, is greater than he*, that is, is greater than the great St. John Baptist was upon Earth, though of him Christ himself said; *There had not risen a greater among the Sons of Women*. St. John the Evangelist then knowing it to be true which he himself had written, *that Christ would make men come, and worship before the feet of the Angel of Philadelphia*, thought it his duty to adore before the feet of any Angel, and hence he saith of himself, [Apoc. xix. 10.] *And I fell at his feet to worship him*, (the Angel) and again, [ch. xxii. 8.] *I fell down to worship before the feet of the Angel*, which shewed me those things.

7. Our adversaries object, that at each of these adorations the Angel checked St. John for them, saying at each time: *See thou do not; I am thy fellow Servant; worship God*. Our answer is, that if the first adoration, used by St. John, had been of its own nature idolatrous and sinful, which is incredible, it proceeding from so great a Prophet, and so sublime a Scripture writer, yet at least being told

told so, and instructed by the Angel to the contrary, as you say he was, he would never the second time have done that idolatrous and damnable sinful act, both wittingly and willingly: and this so very soon after he had been warned not to do it. It was not then by reason of any unlawfulness in this action, that the Angel willed him not to adore or worship: But the Angel refused at both times this honour, upon some other consideration, to wit, out of singular respect unto him, whom he knew to have been ·at the last Supper, admitted to lie on Christ's breast, and so he would not permit him to lie now prostrate at his feet, whom he also knew to be so highly favoured by God, with so many admirable heavenly visions: Moreover to be a Virgin; to be a Priest, an Apostle, and to be that very Disciple whom Jesus so singularly loved; to be also a Prophet and an Evangelist. Therefore he would not admit of such profound respect at his hands, but humbly saying unto him, *I pray do it not, for I am thy fellow Servant,* and thou either now art greater in God's sight than I am, or soon mayest come to be far greater. *Worship and adore God,* who hath so magnified thee. Yet St. John's humility working still upon him more, by seeing an Angel so humble, and producing in him a mean conceit of himself, by still reflecting on what he was as of himself, and knowing what his Master said, *That even the lesser in the Kingdom of Heaven*

was greater than the great St. John Baptist, to wit, according to the present state, he therefore did the second time shew the Angel the honour he knew due to him. See above how *Joshua* worshipped an Angel, which honour notwithstanding was also refused by the Angel in this place, both for the former reasons, and for that he knew full well how much this great humility of his had advanced him yet higher.

8. Their second objection is that of St. Paul, [Col. ii. 18.] *Let no man beguile you in worshipping of Angels.* To ansyer this objection, note that the former passage of St. John happened to him, when he was in banishment in the island called *Patmos*, [Apoc. i.] whence it is manifest that St. John in his *Apocalypse*, now cited, used both these two several adorations, twice worshipping the Angel, long after St. Paul had written these words, forbidding the *worship of Angels*, which words St. John understood either much better, or at least full as well, as our Protestants understand them. And therefore he knew very well that in adoring or worshipping the Angel, two several times, he in neithier of these times, *was seduced in the worship of Angels.* We therefore may adore Angels, as St. John did, and yet not be beguiled in this *worship of Angels*, as St. John was not. Those then are rather seduced by wilful mistake, of what this *worship of Angels is*, who, to make us guilty of it

it, define it to be such a worship, as must make St. John as guilty as they would make us. Therefore this Text is fondly alledged against us, for holding only and maintaining such worship of Angels as St. John used twice, and that long after he knew what St. Paul had written. This then serves our turn, that in what sense soever St. Paul is to be understood, he cannot be understood in a sense forbidding any thing contrary to that which St. John did, and which we, with him, do practise. The truth is, St. Paul speaks only of such religious worship of Angels, as had been taught among the Jews by *Simon Magus*, who would have Sacrifice offered to all Angels, as well evil as good. [Epiph. Hæref. 25. Chrysostom, Hom. 7. in hunc locum.] And this is that which is condemned in the Council of Laodicea, [c. 35.]

9. There is another very pertinent Exposition of this Text in Tertul. [l. 5. contra Marcionem.] That is, That the Apostle laboureth in that place to prove, that the new Christians should not keep the old Judaical Law; and for this end he saith, *Let no man beguile you in the worship of Angels*, by saying, That we owe so much respect to the Angels, that although Christ hath abolished the whole Law, yet because that Old Law was given them by the Ministry of Angels [Acts vii. 53.] it ought still to be kept out of respect to the Angels, by whose Ministry it was given. Again, Some then taught that this, as a heavenly verity, had been revealed by some of the

Angels. But the Angels, Revealers of such Doctrine, being Angels of Darkness, S. Paul calleth the Judaical observation of Meats, maintained by these Christians out of this Principle, *the Doctrine of Devils*, [I Tim iv. 1.] Such also is the worship of Angels, given them by such observances. And it is to be noted, that immediately before these words, he expressly spoke against the Judaical observation of Meats, saying, *Let no man judge you in meat*, [Col. ii. 16.] Of which Text see more, [Point 45. n. 5, 6.]

The Thirty-seventh Point.

The Angels and Saints can hear our Prayers.

Protestants undertaking to reform all our pretended Errors out of Scripture, can with no ground pretend to reform our Error in believing Saints to hear us, unless they can shew some clear Text to prove that Saints cannot hear us. It is enough for us, to go on still believing what we ever believed, unless they can shew us Scripture to the contrary. They produce but one poor Text, falling far short of any clear Proof. It is [Isa. lxiii. 16.] *Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father,*

Father, our Redeemer. I answer, that the Jews considering how enormously they had continually swerved from the life, example, and instruction of *Abraham* and *Jacob*, did with great reason fear that they would not look upon them as their Children, as that word *acknowledge* doth express. Wherefore knowing God's mercy to be infinitely greater than that of the greatest Saints, they hoped that he still would look upon them. They did not say *Abraham* and *Jacob* knew not their state or condition; but they conceived that they for their sins, well known to them, had all reason not to own them as Children, and to say, *we know you not*; as Christ shall one day, to the reprobate.

2. Again, though we should grant that *Abraham* and *Jacob* did not know the state of the Jews then, when *Abraham* and *Jacob* were still in *Limbo Patrum*, it doth not follow that the Saints, now present with God, enlightened with the light of beatifical glory, cannot, by virtue of that light, know all that passeth on Earth, as far, at least, as any thing maketh to their felicity. For it is a part of Happiness to know how things pass with our dearly beloved Friends, especially when we are in a Condition to help them easily, as the Saints are. Yet it is also false that *Abraham*, even in *Limbo* knew not what passed among the Jews after his death. For he could tell *Dives*, that his five Brethren had *Moses and the Prophets*, [Luke xvi. 28.] though

though *Moses* and the Prophets lived long after his Death. See n. 4.

3. As our Adversaries have but this one poor Proof out of Scripture against us, so we have many for us. *Jacob* calls upon an Angel to bless his Children. No Man would call upon one, who could not hear. The Text is [*Gen. xlviij. 16.*] I shall speak largely of it in the next Point, n. 2. Again, [*I Sam. xxviii.*] The Witch whom *Saul* consulted, calling by her Charms upon the Devil, instantly was heard by him: for presently she did that, which, without help of some ill Spirit, could not be done. Shall Devils hear Witches presently, and shall Saints want Power to hear their Suppliants? See what I here say, n. 7. *Raphel, one of the Seven which assist before our Lord,* [*Tob. xii. 15.*] Although he be there assisting, yet he truly told *Toby*, [ver. 12.] *When thou didst pray with Tears, and didst bury the Dead by Night, I offered thy Prayer to our Lord.* If this be not Canonical Scripture, yet at least it is a most antient ecclesiastical History, and of such Credit, that *St. Cyprian, Ambrose, Austin, Hierom, Gregory, the third Council of Carthage*, and many more, held it Scripture, and consequently they thought it as true as Scripture, that Saints could hear our Prayers. And you must bring something more than your own imagination to discredit it on this account. *Eliphaz.* in *Job.* [ch. v. i.] spoke thus to him, *Call now if there be any that will*

will answer thee, and to which of the Saints wilt thou turn? This sheweth the common Practice of invoking Angels in that time, for as then, no Saints but Angels were in Heaven. Whence the Septuagint, whom you used to extol, do here interpret the Saints to be the holy Angels. David supposed the Angels to hear him, when he sung Psalms, whence he saith, before the Gods, (we truly read the Angels) I will sing Praise unto thee. [Psalm cxxxviii. 1.] No man will say, I'll sing my song in the hearing of deaf Men. The Angels then could hear his Song. Of the Letters of Elias I will speak by and by, n. 5. And there I shall shew that Elias after his Death, knew what passed, and took care for the People of God.

4. In the new Testament [Luke xv. 10.] There shall be joy before the Angels of God, upon one Sinner having done Penance. No act is more interior, and passeth more properly in the bottom of the Heart, than the Conversion of a Sinner. Weeping, Sighing, Groaning, knocking of the Breasts, may be done by Hypocrites. The Angels, then, who joy at the Conversion of a Sinner, must know this Conversion, which they cannot know, unless they know the bottom of the heart by divine Revelation. Again, [Luke xvi. 26.] Though there was a great Gulph fixed between the Souls of Abraham and Dives, yet God gave them some means to hear what each of them said. Can he then find

no means for Saints to hear us? Do not you Protestants say, *Abraham's Soul was then in Heaven*. Could he hear *Dives* from hell, and can he not hear from Earth those who pray to him? Again there [ver. 29.] *Abraham said to him (Dives) they have Moses and the Prophets.* *Moses* and the Prophets lived many a year after *Abraham* was dead, and yet you see *Abraham* knew there were such men, who left such books to the Jews. Secondly, He knew their books were yet extant. Thirdly that these Writings of theirs were of no less efficacy to convert *Dives*'s five Brothers, than the preaching of a man risen from the dead would be. If you say, this is but a Parable, I answer, that in Parables the Interlocutors must be made to speak sense, and not nonsense, as it would be in one of *Lucian's Dialogues*, to make *Julius Cæsar* discoursing with *Alexander* about what they had seen in *Charles the Fifth*, who lived so long after their time.

5. But I have reserved one passage of the Old Testament, to declare in this place how Saints, even then, knew what passed. *Elias* departed out of this life, whither God knows, the eighteenth year of King *Josaphat*, [2 Kings ii. 11.] Now *Josaphat* reigned five and twenty years, [2 Chron. xx. 31.] So that seven years of *Josaphat*'s reign passed after the departure of *Elias*. Then *Joram his Son* reigned for him, [2 Chron. xxi. 1.] After some time of this *Joram*'s reign, [ver. 12.] There came a writing

a writing to him from Elias the Prophet, saying, *Thus saith our Lord, because thou hast not walked in the ways of Josaphat thy Father, &c.* And then he tells him many particular wicked acts of his, all done after Elias was dead. Elias therefore being departed, knew what passed, and shewed his great care to help God's People his Brethren, in writing this Letter after his departure.

6. When Saints come to Heaven, they see far more by the light of Glory than we can easily conceive. *For now [1 Cor. xiii. 9.] in part we know, and in part we prophesy: But when that which is perfect is come, then that shall be done away which is in part.* Hence S. Aug. (l. 22 de Civit. c. 21.) proveth that the Saints in Heaven have more perfect knowledge of what passeth here, than we have. The light of Glory far exceedeth the light of Prophecy, and yet by that Prophets knew many secrets of the hearts, and things far out of their sight. Samuel saith to Saul, (1 Sam. ix. 19.) *All that is in thy heart, I will tell thee.* And (2 Kings v. 26.) Elizeus said to Giezi, *Went not my heart with thee, when the man turned again from off his Chariot to meet thee?* So (Acts v. 4.) St. Peter did see the deceitful heart of Ananias saying to him, *Why hast thou conceived this thing in thy heart?* Note, that as the light of Prophecy is not a glorious glittering without, but a quality inwardly inherent in the understanding, elevating it; even so the light

of glory is no such exterior brightness, as some may apprehend, but it is an interior noble quality, and the noblest of all qualities, inherent to the understanding, elevating, corroborating, and enabling it to a wonderful perfection in knowledge: So that it is able perfectly to see God himself. We blind Worms very rashly make those blessed Souls ignorant of our low Affairs.

7. Hear further, to what Authority over the Affairs of this world God raiseth his Saints, that hence you may see, how much it belongs to this their Authority to know how things pass here below. (Apoc. ii. 26.) *He that shall overcome, and keep my works unto the end, I will give him power over the Nations, and he shall rule them with a rod of Iron. And as a vessel of the Potter they (who slight them) shall be broken.* He is a blind Ruler over Nations, who knows not what passeth even in the spiritual affairs of Nations, which be those affairs that belong to his ruling power. Again, (Ch. iii. 21.) *He that shall overcome, I will give unto him to sit with me in my Throne, as I also have overcome, and have sitten with my Father in his Throne.* Do you think Saints, raised by God so high, have no means to know what we do below? Is it not said of the Devil, (Apoc. xii. 10.) *That he accuseth our Brethren night and day, which he cannot do unless he first knows in what to accuse us.* A shameful thing it is to deny this knowledge

to Angels, which we grant to Devils. See in the next Point, n. 7. two evident Texts out of the *Apocalypse*, shewing the Angels and Saints to offer, and consequently to know our Prayers. And note, that all I have said from the fourth Number to this place, proves the self-same. The former Texts speak indeed only of Angels; but you see Saints raised to as high light of glory as those Angels; besides, they living so mixt with them, and still enjoying their conversation, it cannot but seem strange, that all the Angels should rejoice at the Conversion of a sinner, and the Saints should know nothing of it. Again, It being proved that Angels can hear us, you cannot, upon that account, deny Prayers to Angels to be lawful, seeing that they hear us as well as the Saints living upon Earth, whose Prayers we may lawfully crave. If you say, that we are not commanded to pray to them: I answer, So we are not commanded to beg one another's Prayers. 'Tis sufficient, that as our spiritual necessities command us to do this, so they command us much more to do that. But of this in the next Point, n. 1. See there n. 7. two more Texts out of the *Apocalypse*, shewing Saints to hear our Prayers. For the twenty-four Seniors were Saints, and not Angels, yet they knew and presented our Prayers made here on Earth.

The Thirty-eighth Point.

The Saints can, and will help us, and therefore it is laudable to pray to them.

FIRST, Protestants often ask us, Where we have a command to pray to Angels, or Saints? I answer, that if there be many advantages accruing to us by the devout Invocation of Saints, then it is apparent that prudence and charity to ourselves ought to excite us thereunto, as it doth to seek shelter when it rains, without being called to go under shelter by the Crier's Voice, as they say some simple people are. It is as simple to exact a command in a thing of greater benefit. I say moreover, that if there be a command to beg the Prayers of Saints living on Earth, that command (*a fortiori*) urgeth us to beg the Prayers of Saints living in Heaven, they being more willing and more able to help us. If there be no such command, yet we may without any command practise that laudably: so also may we laudably practise this without a command, seeing that they hear us, as well as the Saints living with us. Why then may we not say to Saints in Heaven, that which St. Paul said to Saints on Earth, *Brethren, pray for us*, Job's Friends were commanded to go to Job to pray for them, as we shall shew

shew more fully n. 9. You all keep the Sunday. Where is that commanded to you? You answer, It is sufficient to see Examples of it among the first Christians. So say I, It is sufficient we shew you Examples in Scripture of such as prayed to Angels. For of praying to Saints the Old Testament could not write, no Saints being as then in Heaven. The four Gospels writ no farther than the Ascension of Christ to Heaven, before which no Saint also was in Heaven. Wherefore you need not wonder, that in the four Gospels you see no mention of praying to Saints in Heaven. In St. Paul's Epistles you find him begging Prayers of Saints on Earth. So [Heb. xiii. 18.] *Pray for us.* Seeing then that Prayer to Saints in Heaven is more beneficial to us, it is also, by manifest consequence, more to be used by us. And as often as the Scripture exhorts us to promote our Salvation and spiritual good by all means we can, so often doth it exhort us to use this means as much, or more, than begging the Prayers of others upon Earth. In fine, when a thing hath many spiritual goods in it, we are sufficiently invited thereunto without a command: So no body commanded *Timothy, still to drink water, St. John to drink no wine, and to come neither eating nor drinking, nor his Disciples to fast often.* (See Point 22.) It is sufficient, that we obtain much good thereby.

2. That by praying to Saints we obtain much good, I prove, by proving that Saints can, and will help us, which all they supposed who called upon them, as [Gen. xlviij. 15.] *And Jacob blessed the Sons of Joseph, and said, God before whom my Fathers walked, the Angel that delivered (or redeemed) me from all evil, bless the Lads.* He calls first upon God, and then upon his good Angel, to help those Children. And he tells you, that *this Angel delivered him from several evils.* How Jacob prayed this Angel is expressed [Hos. xii. 4.] *Jacob prevailed against the Angel, and he wept, and made supplication unto him.* So Job's Friend, following the practice of those times, did bid him call upon some Saint or Angel, as I shewed last Point, n. 3. How well the Angels wish us, their joy for the conversion of sinners testifieth. And if the evil Angels are so restless in circling about to see whom they can devour, and accuse our Brethren night and day, as I shewed in the former Point, n. 7. The good Angels are no less careful to seek whom they can defend, help, and save.

3. Hence that earnest Prayer of that Angel, [Zach. i. 12.] *And the Angel of our Lord said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the Cities of Judah, against which thou hast had indignation these threescore and ten years.* What call you praying, if this be not? Now hear with what effect this Angel prayed for them:

them: *And our Lord answered the Angel good words, comfortable words.* Behold here this Angel would and could help our Necessities. And of St. Michael in particular, Daniel saith, [Chap. x. 21.] *There is none that holdeth with me in these things, but Michael your Prince.* [Chap. xii. i.] At that time shall stand up Michael the great Prince, who standeth for the Children of thy People. In what doth St. Michael stand for God's People, if he doth not so much as pray for them?

4. That by the Merits of Saints we may beg and obtain Favours, I prove also thus. [1 Kings. xv. 4.] When wicked Abias reigned in Judah, for David's sake, our Lord his God gave him a Lamp in Jerusalem, that we might raise up his Son after him, and establish Jerusalem, because David had done right in the Eyes of our Lord. When an Hundred eighty five Thousand Affyrians came to besiege Jerusalem, God by his Prophet said to Ezechias, *I will protect this City, that I may save it for my own sake, and for David's sake my Servant,* [Iса. xxxvii. 35.] That is, say the Protestants, for my Promise made to David. But we say, if they seek over all Scripture, they will find no such Promise made to David, of defending or protecting Jerusalem. Yea, we prove there could be no such Promise, because Jerusalem, in the Captivity, was not protected but ruined.

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5. The

5. The Power which the Prayers of Saints have, and that they use carefully to pray for us, is often expressed in Scripture. [Jeremy xv. i.] *Though Moses and Samuel stood before me, yet my Mind could not be toward the People.* By which manner of Speech it appears that *Moses* and *Samuel*, long since Dead, were, after their Death, used to Pray for the People, and that their Prayers were most Powerful. So a King may say, though my Mother shall come to me and Pray, I will not hear her. You shall see *Daniel* of like Merit and Power with God in just such another Text. [Ezech. xiv. 13.] *I will kill out of the Land, Man and Beast. And if these three Men shall be in the midst thereof, Noah, Daniel, and Job, they, by their Justice, shall deliver their own Souls.* Yet, though *these three Men were in it, saith our Lord, they shall deliver neither Sons nor Daughters, but themselves alone shall be delivered.* Which he repeats again, [ver. 20.] This joining of *Daniel*, a *Saint then living*, with *Noah* and *Job*, dead so many hundred Years before, sheweth, that these Men by their Prayers, no less powerfully interposed themselves, than *Daniel Living*. Of *Elias's Care to assist his People after his Death*, we gave you a memorable Testimony in the former Point, n. 5. In the famous Vision of *Judas Maccabeus* [2 Macc. xv. 12.] First *Onias*, who had been the High Priest, but was now Dead, stretching forth his Hands, Prayed
for

for all the People of the Jews. After this there appeared also another Man, marvellous for Age and Glory, and for the Port of great Dignity about him. And Onias said, this is the Lover of his Brethren. This is he who prayeth much for the People and the whole City, Jeremy the Prophet of God. And he gave to Judas a Sword of Gold, saying, Take the Holy Sword, a gift from God, wherewith thou shalt overthrow the Adversaries of my People. The event confirmed the truth of this Vision. Origen (Tom. 18. in Joan.) reflecting on this place saith, It appeareth that Saints departed from this Life, have care of the People; as it is written (saith he) in the acts of the Maccabees, many years after the Death of Jeremy. This is Jeremy the Prophet, who prayeth much for the People. So that though the Books of Maccabees be admitted not as Scripture, but only as a true Ecclesiastical History, we have from thence, that the most Holy High Priest, and chief of God's only People, believed that Saints prayed for us, and helped us, and that all the People, who were said to be encouraged by this Vision, were of the same Belief. How far then is this from all Novelty, which can be proved to have been practised before the Days of the Apostles; and this by an Authority far greater than that of Josephus, or any such Historian, to whom you would scorn to give a place in your Bible, as you do to the History of the Maccabees.

6. Let us now come to the New Testament. What motive soever moved *Dives*, [Luke xvi. 27.] to pray to *Abraham*, saying, *I would beseech thee, that thou wouldest send to my Father's House, for I have five Brethren, to testify to them, lest they also come to this place of Torment.* The very same Motive will work far more upon the heart of departed Saints to help us, their poor Brethren from that place of Torments, and promote us to those eternal Tabernacles, of which Christ said, [Luke xvi. 9.] *Make unto yourselves friends of the Mammon of Iniquity, that when you fail, they may receive you into everlasting Habitations.* Again, [Apoc. ii. 26.] *He that shall overcome, and keep my words to the end, I will give him Power over the Nations; and he shall rule them with a Rod of Iron.* The Saints having Authority to rule Nations so powerfully, as is here expressed by a Rod or Scepter of Iron, they exercise this their power, chiefly by making Intercession so powerfully to God for us, as to obtain for us such Graces as we stand most in need of, this their power being given to a spiritual end.

7. And as God, who is Goodness and Mercy itself in an infinite degree, doth notwithstanding not so shew this his Mercy and Bounty towards those, who never pray to him, as he doth to those who are incessantly begging his help. So Saints chiefly are moved to aid those who are still begging
their

their assistance, yet true it is that they are of their own accord helping us. So *Raphael* offered the Prayers made to God by *Toby*, as we have seen in the former Point, n. 3. So [Apoc. v. 8.] *The four Beasts, and four and twenty Elders fell before the Lamb, having every one Harps and golden Vials full of odours, which are the Prayers of Saints;* which Prayers, made by Saints on Earth, these Saints in Heaven did know and hear, for they presented them in *Golden Vials*. And [Chap. viii. 3.] *Another Angel came and stood at the Altar, having a golden Censer. And there was given to him much Incense, that he should offer it with the Prayers of all the Saints upon the Altar of Gold, which is before the Throne of God, and the smoke of the Incense, which came with the Prayers of the Saints, ascended up before God out of the Angels Hand.* Note, that the Angel being before the Throne of God, did there hear the Prayers of Saints in Earth. Secondly, He did not only hear their Prayers, but also, *offer them up before the Throne of God in a golden Censer;* which he could not do, if he had not known them. Thirdly, These Prayers of the Saints on Earth, by being thus jointly offered up by the more fervent Prayers of the Saints in Heaven, or Holy Angels, did become more acceptable to God. *For hence the smoke of the Incense with these Prayers ascended, more sweetly and pleasantly to God, from the hand of the Angel.* God

indeed knows our Prayers before the Saints or Angels offer them; but he knows that they mount up less powerfully, when they be not seconded with their Intercession. So God knew before hand, that all the People answered *Moses*, saying to him, *All things that our Lord hath spoken, we will do.* [Exod. xix. 8.] And yet the very next words are, *And Moses returned the words of the People to our Lord.* Which words were well known to God before that *Moses* did return them, yet by returning them, he did make, by his joint Mediation, this chearful offer of the People more pleasing to God.

8. And because he did this to their greater advantage, *Moses* himself saith, [Deut. v. 5.] *I stood between the Lord and you at that time.* This I note to answer the Objection of our Adversaries, saying, It is injurious to Christ to take any other Mediator: *For one is our Mediator.* To be a Mediator is nothing but to stand between God and us, mediating for us. In this proper sense *Moses* was a Mediator between God and his People. The same, in the same sense, may be said of other Saints; yet in that sense that Christ is said to be our only Mediator, we make no other Mediator: For he is called Mediator, because he is so by his own worth, and by his Merits offered for us, fully satisfying God's Anger, and capable of no repulse. *I did know that thou dost always bear me,* said Christ to his Eternal Father,

ther, (John xi. 42.) *He is beard for the Reverence due to him*, as St. Paul speaks. In this sense we make no Saint Mediator for us. We only beg of them to pray for us, as we beg of living Saints, whom by their Prayers we desire to mediate for us. St. Paul in this sense desired the *Theffalonians* to mediate for him to God. *Brethren pray for us*, [I Thess. v. 25.] And to the *Hebrews*, [Chap. xiii. 18.] *Pray for us*. And God himself bids *Job's Friends* use the mediation or intercession of *Job*, promising to hear the Prayers of this their Mediator made for them; but no where promising to hear their Prayers made without his Mediation. Yea, rather intimating, that he would not hear their Prayers, unless *Job* mediated for them, as I shall now shew.

9. If you say it derogates from Christ's honour, that any other should help to save us. I answer, That Saints, yet living upon Earth, help to save us. And so [*Job xlvi. 7.*] God tells *Job's three Friends*: *My wrath is kindled against thee. Take therefore unto you seven Oxen and seven Rams, and go to my Servant Job, and offer up for your selves a Burnt-offering. And my Servant Job shall pray for you; him I will accept*, that is, his mediation shall avail to your pardon. Neither do we dishonour, but we rather honour our Saviour, when we desire Saints to pray for us. For by this we shew the dignity of his Merits to be so great, that by his Merits, Saints are advanced

to so great favour with God, that their Prayers hence come to be so effectual, as were those of a *Moses*, who living yet on Earth, could obtain so often pardon for the whole People of *Israel*. From whence also it proceeds, that the Saints in Heaven, as well as the Saints here living, are in Scripture said *to save others*. Hence St. Paul, [1 Tim. iv. 16.] *For in doing this, thou shalt both save thy self, and them that bear thee.* And St. James, [Chap. v. 20.] *He which converteth a Sinner from the error of his way, shall save a Soul from Death.*

10. Neither lastly, do we act against that Precept of Christ, saying, *Come ye all to me.* As St. Paul did not act against the said Precept, when, after our Saviour had said these words, he himself went begging the Prayers of the *Theffalonians* and *Hebrews*, in his Epistles to them. For there be two ways of going to Christ. The first immediately by ourselves, approaching reverently in Prayer to him. The second, and more powerful way, is, when we, humbly acknowledging our unworthiness, and the meanness of our poor Prayers, do procure the Intercession of Christ's greatest Friends, to accompany with their joyn Mediation, our humble Petitions. And thus, though the Centurion did not personally come to Christ, yet he is said by St. Matthew truly to have come to Christ: *There came to him a Centurion, [Matt. viii. 5.] And yet St.*

Luke said he did not come to him; for [Luke vii. 3.] only, *he sent unto him the Elders of the Jews, to intercede, beseeching him that he would come.* And again, *When he was now not far from the House, the Centurion sent Friends to him, saying, I am not worthy that thou shouldest enter under my Roof.* And Christ marvelling, said, *Neither in Israel have I found such Faith.* Behold this more humble way of coming to Christ by our Mediators and Intercessors supplying our unworthiness, far preferred before the former way, and that even for the Faith of the person so approaching: *I have not found so great Faith, no not in Israel.* Ponder well this Passage.

The Thirty-ninth Point.

That among the Saints, it is most laudable to pray to our Lady. And of the Beads said to her honour.

AS we are far from honouring our Lady more than her Son, because we know that all the Grace she hath, and all her power in the Court of Heaven, is wholly and intirely by her Son; so are we also far from equalizing any Saint in grace or power, to the most Blessed Mother of God, who, even

before she was his Mother, was by the Arch-Angel pronounced *full of Grace*, [Luke i. 28.] The highest Saints in Heaven are only stiled *Servants of God*. But our Lady is truly stiled *God's Mother*. *Whence is this to me, that the Mother of my Lord should come to me?* [Luke i. 43.] In all well-ordered Families, the power of the Lord's Mother incomparably exceeds the power of all his Servants. God, who hath commanded us in a special Commandment to honour our Parents, cannot, without Impiety, be thought not to yield a special honour to his Mother. *All Generations shall call her blessed : Because he that is mighty hath done great things to her.* [Luke i. 48.]

2. Two things chiefly concur to eminent Sanctity: Exteriour advantages to improve ourselves in Grace, and interiour assistance of the Holy Ghost, to make the best use of those advantages. Our Lady in the exteriour occasions of improving herself in Grace, had the greatest advantages that ever any Creature had, even after she was declared *full of Grace*. She had our Saviour lodging in her Womb nine Months. And she knew who he was, and what Graces he could bestow upon her, if she neglected not to beg them. She did see the humility of his Birth, and beheld all that then happened. *But Mary kept all these sayings, and pondered them in her heart,* [Luke ii. 19.] All that we read of our Lord until he was thirty years old is, that he lived

subject

subject to his Parents. And his Mother kept all these sayings in her heart, [Luke ii. 51.] She then had for thirty Years together the benefit of his example to inform her, the benefit of his Conversation to move her, the benefit of his Instruction to teach her, all she could desire to learn, or he desire to impart to her. When her Son began to preach to the World, and the People all said, *Never man did speak as he did*, who can doubt but a Mother, so dearly affecting such a Son, did hear him more frequently, and devoutly, than any other, *still keeping and pondering all in her heart*. But her special *Harvest* was in the time of his Passion, which her Compassion made also to be hers. Mothers will understand somewhat of the Martyrdom she then suffered : But no body can understand how much after his Death and Ascension, her Soul daily was improved by continual Meditation of what she had seen, and also by the devout feeding upon the Body of our Lord, which she made her daily Bread. Now as for the interior assistance of the Holy Ghost, exciting her to make the best advantages of all these occasions, we know that all such excitations and graces are dispensed by the hands of her own Son. Is not she then the likeliest, to have the largest share in all these graces ? which graces, her Son also, had instructed her to use so well to her best advantage,

3. Hence it is, that as she surpassed all in the practice of virtue, so she is raised above all in supereminency of heavenly glory. Whence it followeth that both love to God, and love to her Neighbour being most perfect in her, she, by them both, is most powerfully moved to afford to all such, as devoutly call upon her, all the assistance she is able. Wherefore seeing her power is far surpassing that of other Saints, we have all reason to believe her intercession to be most available for us.

4. Among other devotions which we use to procure this her so advantagious intercession, one is to say the Rosary or Beads to her honour. Not that our Church commands any one to say these Beads, but that she holds this to be a very commendable thing, which she knoweth full well to be but a late practice of piety, as also many other Prayers are most pious, which were made long since the Apostles time. For you cannot prove that in their time any one prayer, which is in your *Common-Prayer Book* was used, except the *Pater Noster* and *Creed*. Will you say then that the use of them is not laudable? Let us then go on.

5. As the Psalter consists of a hundred and fifty Psalms, so in imitation of that, the whole Rosary consists of a hundred and fifty *Ave Marias*. And as the instrument

to which *David* did sing his Psalms, was an instrument of ten strings, [Psal. xxxiii 2.] So we distinguish these hundred and fifty *Ave Maries*, into several tens, that is, into fifteen tens, if we say the whole Rosary, or into five tens, if we say but the third part of it; as we do, when our leisure or devotion reacheth not at once to the whole Rosary. Every ten is distinguished with a *Pater Noster*, said in the beginning thereof. For before we call upon our Lady, we think it fit to call upon our Lord, from whom all the Graces of our Lady did proceed; and from whom all must be given, which we beg of her to obtain. For we do not acknowledge our Lady to be the giver of any graces, though her intercession be most powerful to obtain them to be given by her Son. When we use this devotion, we do indeed say ten *Ave Maries* for one *Pater Noster*. But the reason of this is not, that we honour our Lady more than our Lord; for we are so far from equalizing her to him, that we confess her infinitely inferiour to him. But the reason is, that it is fit we should set some time apart to honour her, or else we should honour her at no time. Now, as when we are busied in honouring our Mother, we are not at that time busied in honouring our Father: So when we bestow this parcel of time in honouring our Lady; we only at this time honour our Lord so far, as all the honour we do to his Mother,

is done out of the respect we bear to her, because she is his Mother. We reserve other devotions to our Lord, which contain an honour of an incomparably higher strain, than any honour we give to our Lady. For, because our Lord died on the Friday, we, to his honour, fast all Fridays; because he remained dead all Saturday, we honour him for it, by abstinence from flesh all Saturdays. Because he did rise again on the Sunday, we honour his Resurrection by solemnizing all Sundays. Because he fasted forty days for us, we, to his honour, yearly fast the forty Days of Lent. No such honour is done by us to our Lady. Our Adversaries will ask us *first*, what Authority we have for the *Ave Mary*. *Secondly*, why we use this prayer just so often reiterated, and how we busy our minds in the mean time? You will soon know what to answer by the ensuing discourse.

6. We say then the first part of the *Ave Mary* was made by an Angel; and he, as Ambassador from God, used such words as he knew to be to God's mind, saying to our Lady: *Hail full of Grace, our Lord is with thee, blessed art thou among Women.* [Luke i. 28.] The second Part came also from God: For [ver. 41.] *Elizabeth was filled with the Holy Ghost, and she spake out with a loud voice, and said; blessed art thou among Women: And blessed is the fruit of thy womb:* The Holy Church addeth, *Holy Mary Mother*

of God, (for she is in the next verse called Mother of our Lord) *pray for us sinners, now, and at the hour of our death, Amen.* Which words are most full of piety, supposing, what we have proved, prayer to Saints to be pious; for if we may pray to our Lord's Servants, we may pray to his Mother. Behold the whole *Ave Mary.*

Secondly, We use just *the number of a hundred and fifty Ave Maries* in the whole Rosary, because we would say a whole Psalter to her honour. If these had been a hundred and fifty several Prayers, as there be a hundred and fifty Psalms, who would have remembred them? But now, they being all but the same prayer so often repeated, and this prayer also so well known, any simple person, though he cannot read, can say this whole Psalter to our Lady without Book. And it was made chiefly for a devout entertainment for those ignorant people who cannot read, though it be also an excellent entertainment even for the most learned, when either they have not light to read, or when being wearied out with contemplation, or less disposed thereunto, they desire to walk, or pass the time devoutly without any overmuch tiring exercise. If any one adds an *Ave Mary* more or less, than this number, he doth no other hurt than he, who intending to say the whole Psalter, should say one Psalm less, or repeat one twice. These hundred and fifty *Ave Maries* are most conveniently

veniently divided into fifteen tens, to help us at every several ten, to call to our memory and devout consideration, a several Mystery of the life of Christ and our Lady. For the prime Mysteries of their lives be reduced very fitly and orderly, into fifteen *Mysteries*, of which five be joyful, five be sorrowful, and five be glorious. To the honour of all these fifteen Mysteries, we say the fifteen Tens, when we say the whole Rosary. If we have not will or leisure to say the whole Rosary at once, then we say only the Beads of five tens, honouring, or pondering, either the five joyful, or the five sorrowful, or the five glorious Mysteries. When I say the first five tens, at each ten I will honour, and attentively ponder with devotion one of the five joyful *Mysteries*. As first, the *Annunciation of our Lady*, when the Angel announced unto her, that God would become man, and she should be exalted to be his Mother. Secondly, her *Visitation*, when visiting her Cousin *Elizabeth*. As soon as *Elizabeth* heard the salutation of *Mary*, the *Infant* did leap in her *Womb*, and *Elizabeth* was replenished with the *Holy Ghost*, and cried out, *Blessed art thou, &c.* [Luke i. 41.] Thirdly the *Nativity of our Lord*. A joy that shall be to all People, because this day was born to them a Saviour. [Luke ii. 10.] Her joy was greatest who was the Mother in this joyful Birth. Fourthly, her *Purification*, when *Simeon*, in whom

the

the Holy Ghost was, came in Spirit into the Temple, and took the Child into his Arms, shewing him to all publicly in the Temple, and declaring him to be a light to lighten the Gentiles, and the Glory of the People of Israel, [Luke ii. 32.] Fifthly, her finding the left Child disputing with the Doctors in the Temple, where they all were astonished that heard him, upon his Wisdom and Answers. [Luke ii. 47.] And he went down with his Mother, and lived subject unto her, even till he was thirty Years old, and she kept all his words in her Heart. [ver. 51.]

8. When I come to say the second five Tens, I will honour and ponder the five sorrowful Mysteries, First, Christ's Prayer in the Garden. Secondly, his whipping at the Pillar. Thirdly, his Crowning with Thorns. Fourthly, his carrying of the Cross. Fifthly, his being Crucified, and dying upon the Cross. All which as Christ felt them most sensibly in his Body, so our Lady, next to Christ, had a most tender feeling of them in her own Soul. And her own Soul the Sword of Grief did pierce. As Holy Simeon Prophesied of her. [Luke ii. 35.] When I come to say the third five Tens, I will spend the time in saying each of them by meditating upon and so honouring, each of the five glorious Mysteries. First, the Resurrection of our Saviour. Secondly, his Ascension to heavenly Glory. Thirdly, his sending the Holy Ghost. Fourthly, the Assumption of our Lady: When

as many Holy Fathers have taught, that Body of hers, in which Christ took Flesh, was soon after its Burial, not made Meat of Worms, but with far greater reason, made Partaker of her Son's Resurrection, then were those many Saints, of whom St. Matth. [Chap. xxvii. 53.] saith, *their Graves were opened, and they rose. And they going forth out of their Graves after his Resurrection, came into the Holy City, and appeared to many.* Fifthly, and lastly I will, to her honour, consider, her Coronation, importing her special State in that Heavenly Glory, in which she is looked upon, and reverenced by all Saints and Angels, as their Queen, she being the Mother of the King of Glory. *The Mother of my Lord.* [Luke i. 43.]

9. The intent of the Holy Church, recommending this Devotion, is to teach all that use it, especially the more ignorant who cannot use Books, how to employ their Minds fruitfully in a most commendable Meditation, of Mysteries most glorious to Christ, and his Mother, and most beneficial to our Souls, whilst their Lips are most devoutly busied in reciting words so pleasing to the Mother of God; to which end the Teachers of our Church, both by words, and by writing, still are inculcating this true use of the Beads.

10. Now this number of fifteen Tens, or of five Tens, serving so fitly for the orderly

orderly practice of so easy a devotion, cannot be more easily observed, than by letting one Bead fall at each *Ave Mary*: And the beginning of the next Ten, can no way be more easily notified than to begin the said Ten with a Bead of so different a bigness, that it may easily be noted, even in the Dark without any Distraction. And the same different Bead serves also to mind us of passing to the Consideration of a different Mystery, unless perhaps our Soul hath other predominant pious thoughts or affections, which, tending to a very beneficial Meditation, are better continued than interrupted. Now, though many simple People use not these Considerations, but attend only to the words they say, yet those words be so excellent, that this Entertainment proves most virtuous, by their using the recital of them to honour Christ and his blessed Mother.

11. Neither is the often repeating of the same Prayers or Prayer, a thing blame-worthy. For if, after the saying of one *Ave Mary*, we should use a less excellent Prayer, yea, or no Prayer at all, you could not blame us. How then grow we to be blame-worthy for using this so excellent Prayer? He, who should every Hour say our Lord's-Prayer, although he should do it three times each Hour, is not be blamed, but commended. How then is he to be blamed, who saith the Lord's-Prayer three or fourscore times in one Hour? Next unto our Lord's-Prayer,

Prayer, no Prayer hath greater Authority or Excellency, than the *Ave Mary*. Why then be we blamed for using it so often, in so short a space, whilst, as you think, you remain without blame, who use it so seldom? Our Saviour had the rarest Invention that ever Man had, and, if we may make bold to account any of his Prayers more excellent than another, his Prayer in the Garden may seem to have been most excellent. And yet even then, as rare an Invention as he had, *He prayed the third time using the same words,* [Matth. xxvi. 44.] And not inventing any new form. So likewise those four blessed six-winged Creatures, [Apoc. iv. 8.] *Had not rest Day and Night, saying, Holy, Holy, Holy, Lord God Omnipotent.* The oftener they said this one Prayer over, and over, the more Fervour appears, even in so rare inventive Spirits. All the Publican's Prayer was; *God be Merciful to me a Sinner.* [Luke xviii. 13.] And [ver. 38.] all the Prayer of the Blind Man was, to cry again and again saying; *Jesus Son of David, have Mercy upon me.* And when they rebuked him to hold his Peace, he cryed much more, *Son of David have Mercy upon me.* And thus he, by Perseverance in the same Prayer, obtained his request. Who doth not see a special Power to stir up a great feeling of God's Mercies, in the Psalm one Hundred and thirty six, which containeth but twenty seven Verses, and yet it doth twenty seven times

times repeat those words. *For his mercy endureth for ever.*

The Fortieth Point.

It is laudable to worship the Images of Saints.

IT is laudable, I say, to worship the Saints Images in that Sense, in which we *Roman Catholics* worship Images. The very Saints themselves we worship not with divine Honour, as I said and largely declared *Point 36. n. 3, 4, 5.* And therefore it is a most unconscionable Slander, which our Adversaries lay upon us, saying that we give divine honour to Images. No, we give no such honour to the Saints themselves, much less do we give it to their Images; unless you think we worship the Images more than the Person represented by the Images. All that we *Roman Catholics* hold, as a Point of Faith may be read by all men in the Council of *Trent.* [Sess. 25.] where this Council teacheth, *due honour and veneration to be given to the Images of Christ and his Saints, not that there is believed to be in them any Divinity or Virtue, for which they are to be worshipped, or that any thing is to be asked of them, or that any Confidence is to be placed in the Images, as anciently was done by the Gentiles,*

Gentiles, who did put their hope in their Idols. [Psalms cxv. 8.] But because the honour which is given to the Images, is referred to the Persons represented by the Images, so that by, or through the Images which we kiss, and before which we uncover our Head, or lie prostrate, we adore Christ, and reverence the Saints, whom these Images represent. Behold the Belief of our Church, teaching, that all the reverence done before Images, I pray note well this manner of Speech, all the Honour, I say, that is shewed before the Picture, resteth not in the Image, but passeth through it, and resteth in the Person represented to me by this Picture. He that abuseth King Charles's Picture or Statue, neither intendeth to shew, nor sheweth any anger or disrespect to Paper, or to Stock or Stone. All the abuse, by all men's Judgment, is given to King Charles, represented by his Picture in Paper, or engraven in Wood or Stone. A further, and an evident Proof of all this is that yourselves on the one side believe the Sacrament to be only a Sign, or figure of Christ's body, and yet on the other side, you count it no Idolatry to kneel before this Sacrament at the receiving of it, because that worship is done to the Person signified by this Sign. But that which presseth you far more is that St. Paul saith, *He that eateth and drinketh unworthily is guilty of the Body and Blood of Christ.* [1 Cor. xi. 27.] Now, of this being guilty of Christ's Body

and

and Blood, it is impossible for you to give any other reason, but that the abusing of the *Sign or Figure* of Christ's Body, is a high abuse done to the Body itself. The same is proved out of [2 Sam. vi. 16.] where, of David's dancing before the Ark, it is said, *Michol saw David dancing before our Lord.* You see the honour thus done as much to the Ark, as our bowing or kneeling, or prostrating, is done to the Images, is referred not to the Ark, but to our Lord, and is said to be done before him.

2. First then, I say, we neither are nor can be accounted guilty of Idolatry upon this account. No understanding man can deny, but this hath been the practice of the only true visible Church for a thousand years at least; therefore no Idolatry can be in this practice: For Idolatry destroyeth the very essence of a true Church. Moreover, the Scripture manifestly tells us, that all Idols, after the coming of our Saviour shall be quite abolished in his known and visible Church. For how can otherwise be understood that [Isa. ii. 18.] *Idols shall be utterly abolish.* That of [Ezek. xxxvi. 25.] *I will pour upon you clean water: And from all your Idols, I will cleanse you.* And [Chap. xxxvii. 23.] *Neither shall they defile themselves any more in their Idols.* And therefore Micah, [Ch. v. 13.] *Thy graven Images also I will cut off, and thy standing Images out of the midst of thee.* Therefore in Christ's Church there

there cannot be found the use of such Images as were unlawful, that is, of such as should be made to be adored as Gods; whence the next words are, *And thou shalt no more worship the work of thine Hands.* Now all those words are evidently spoken, of what should happen after the coming of the Messias; for in the beginning of this Chapter is the famous Text, prophesying that Christ should be born in *Bethlem.* And then he prophesieth the ensuing benefits of his birth. *Zacharias* also speaking, [Ch. xiii. 1.] of this time, saith, *In that day shall be a fountain lying open to the house of David, and it shall be in that day, saith the Lord of Hosts, I will cut off the Names of Idols out of the Earth, and they shall be remembered no more.* And yet what a remembrance of Idols would it be, to see all Churches in the whole visible Church filled full of Statues, Images, and Pictures, exposed to all to be worshipped, if the worship used in these Churches be idolatrous? A most urging Argument and clear demonstration. Yea, among the Jews, as prone as they were to Idolatry, there was, by God's appointment a religious use of Images.

3. Thus God to *Moses*, *Thou shalt make a Mercy-seat of pure Gold. Two Cherubins also thou shalt make of beaten Gold, on the two ends of the Mercy-seat. Let one Cherub be on the one end, and the other on the other end. And the Cherubins shall stretch forth their wings*

wings on high, covering the Mercy-seat with their wings. [Exod. xxv. 17.] And thus Moses by the command of God made the propitiatory, that is, the Oracle or Mercy-seat of the purest Gold. Two Cherubins also of beaten Gold on either side of the Propitiatories, even to the Mercy-seat ward were the faces of the Cherubins, [Exod. xxxvii. 9.] It is no small sign of honour, that these Cherubin's Pictures were made of Gold, as also that they were placed before the Oracle itself; *The Holy of Holies*. Hence St. Paul saith, [Heb. ix. 5.] Over it were the Cherubins of Glory shadowing the Mercy-seat. When this Tabernacle came to be placed in God's Temple, *The Temple itself had graven Cherubs in the Walls*. And in the most holy house he made two Cherubins of Image-work, and their faces were towards the house. So that the People adored towards them, *He made the veil of blue and purple-Crimson, and wrought Cherubins thereon*. Note here, how all the people kneeled immdiatly before these Pictures when they prayed, *yea graven Cherubins were in the walls* (as I said) placed before them, which way soever they turned. [2 Chron. iii. 7, 10, 13, 14.]

4. There is also a memorable passage of *Hosea* the Prophet, [Chap. iii. 4.] where lamenting the great desolation of the Temple, he particularly also laments the want of that religious use of Images in God's Temple. *Because, saith he, many days shall abide, many days*

days fit, without King, without Prince, without Sacrifice, and without an Image (or Statue) and without Teraphim, that is, without Images; which word of Images some of your Bibles have: some put the word *Teraphim*, which properly signifies a *Statue*, *Image*, or *Similitude*, either of indifferent use, as the Statue which *Michol* put in *David's* Bed, [1 Sam. xix. 16.] is called *Teraphim*, or of an idolatrous use, as [Gen. xxxi. 19.] *Rachel* stole the *Teraphim*, (*Idols*) of her Father; or of religious use, as in this place of *Hosea*, where the want of *Teraphim* is bewailed with the want of *Sacrifice* and *Altar*. And hence the antient Rabbies proved, that Images of Angels are not contrary to the Decalogue. The same we may say of the Images of Saints, not then used, because as then, the Saints were not in Heaven. But their Images now may so much the more be allowed, because they can be pictured in their own true likeness and shape, which Cherubins and Angels could not, no more than God. Where, for simple people, you may note, that it little imports whether the Picture be just like the person pictured. It is sufficient it serves perfectly to represent him; as the Cherubins and Angels were represented perfectly enough to our Imaginations, by their Images or Statues, which were nothing like them.

5. A further proof for Images is out of St. Paul, [Phil. ii. 10.] *He hath given him*

a name

a name above all names, that at the Name of Jesus every knee should bow. We have from hence, that because this Name is above all Names, therefore every knee is to bow at it. Why so? Because it is a name representing Christ by our Ears, as his Image represents him to our Eyes, only the Image being a more lively representation, especially to those who know not the person, is the far more noble Remembrance of the two. And as to bow at the Name of Jesus, was, and is commanded the English reformed Church by their Canons; so to bow at the more perfect Representation of Jesus, cannot be but as lawful an act of Reverence to his person. The Jews out of Reverence to God, dared not to pronounce his most sacred Name of Jehovah, for so you are pleased to read this Name, now as the honour done to the Name of any person, so the honour done the Image of such a person, redounds to the honour of that person.

6. But because our Adversaries much blame us for using this honour before insensible Creatures, let us see whether such honour is not used in Scripture before things wholly insensible of any honour. Yet behold, before I look into the Bible, and whilst I only stay looking upon it, I see Protestants cover their Bibles with curious covers, and placing them in decent places, and taking it very ill if any one should trample them under foot, or scornfully tear them in pieces.

pieces. And all this is done by reason of the relation which the Word of God hath to God himself. You know, and we shall tell you in the next Point, what honour was given to the *Ark*, by reason of the Relation it had to God, in regard that from thence he gave his Oracles to the Priests. And [2 Sam vi. 16.] it is said, *Michol saw David dancing before our Lord.* Because he danced before the *Ark*, he is said to do this *before our Lord.* So when he kneeled or adored before it, it may also be properly said: *David kneeled and adored before our Lord.* And in this sense, when we kneel before any Image of our Lady or Saint, we may be said to kneel before our Lady, or before such a Saint. This manner of speaking, which you account ridiculous and superstitious, is, as you see, the very Phrase of Scripture in like occasion. Yea, Adoration itself was used before the *Ark*. *David* [Psal. xcix. 5.] saith, *Worship at his foot-stool, for he is Holy.* Mark, that the reason why Worship is to be made *at his foot-stool*, is the Relation which this Foot-stool hath to him whose Foot-stool it is, *for he is Holy*, that is, for it is the Foot-stool of him who deserves that Worship should be done even at his Foot-stool.

7. Our Adversaries will make us believe, that they can call to mind Christ and his Passion, as well and as frequently, without seeing a Crucifix, as by seeing it, which is contrary to all common Experience. And

the

the Scriptures teach our weakness and dulness to be much helped towards stirring up pious Acts, by the outward use of these material signs, [Numb. xv. 38.] *Speak to the Children of Israel, to make themselves fringes in the borders of their garments. And it shall be to you a fringe, that ye may look upon it, that ye may remember all the Commandments of our Lord.* These Fringes were those Phylacteries, [Matt. xxiii. 5.] We see that to help their dulness in rememb'ring God's Commandments, this command is given them: so [Deut. vi. 9.] *Thou shalt write them upon the posts of thy house, and on the gates.* And you Protestants usually, for this reason, write them in great Letters in your Churches. Give us then leave by Images of our Saviour to excite the memory of him. Now to their Objections.

8. You first object, [Exod. xx. 4.] *Thou shalt not make to thee a graven thing (you read Image) nor any similitude.* But I pray go on; *Thou shalt not bow down thyself to them, nor serve them.* I answer, These last words do tell you the sense of this Commandment: That is, we are not to make *any graven thing to adore it, or serve it.* And this is the sense insinuated in these words, *Thou shalt not make to thee;* that is, to be adored as God, *by thee, or served by thee.* We neither bow to them, with intention to adore them as Gods, nor do we hold them so much as capable of being served by us. Again, the

Hebrew word *Pesel* doth only signify a *graven thing*, though you did translate this word, as if it had determinately signified a *Graven Image*. This you did purposely to make us appear Idolaters. Certainly, if God had declared it unlawful to make Graven Images, he would never have caused the *Images of Cherubins* to be made in the Ark, before whose only presence Idols could not stand, as we see [I Sam. v. 7.] by *Dagon*, so often cast down before it. Neither would *Solomon* having presumed to place round about the Walls of God's Temple *Images of Cherubins*. Wherefore in this command Idols only are forbidden, and not such Images as are not used as Idols. Whence the *Septuagint*, whom you pretend to follow, hath the very word *Eidolon*, that is, Idols; why then translate you *Graven Images*? If our Images be Idols, God hath not fulfilled his Promise; to take out of his Church the worship of Idols, as I said, n. 2.

9. Your other and only objection to any purpose is [Exod. xxxii. 1.] To answer which, I must note some things before I put it. *First*, the People being assembled against *Aaron*, said, *Arise, make us Gods, that they may go before us*. *Secondly*, *Aaron* knowing that they meant such Gods as they had seen worshipped in *Egypt*, made them a *Molten Calf*, neither can you think of any other reason why he made rather a *Calf* than any other thing, but only because the Egyptians

worshipped

worshipped their God *Apis or Serapis*, in the shape of a black *Calf* with white Spots, as St. *Augustine* testifieth, [*I. 18. de Civit. c. 5.*] Thirdly, this Calf being molten, they said, *These by thy Gods, O Israel, which have brought thee out of the Land of Egypt: which when Aaron had seen, he built an Altar before it, and by the Cryer's voice proclaimed, saying, To-morrow is the Feast of our Lord.* Here comes your objection. The word which *Aaron* useth here, for the *Lord* is the name *Adonai* or *Jehovah*, as your Protestants will have it, a name proper to the God of *Israel*: So that it seems they only worshipped the God of *Israel*. Neither is it, say our Adversaries, credible, that *Aaron* would do otherwise, or that he could call the Egyptian God, by the most sacred name of all names, a name so especially appropriated to the God of *Israel*. Whence, say they, you commit Idolatry, if through the Images you worship the Person it represents. For the *Israelites*, when they committed Idolatry, did only through that Calf worship the God of *Israel*, represented by it. And this seems strongly confirmed. For *Jeroboam* renewed the self-same Idolatry, by making molten Calves to the house of *Israel*, yet, through these Calves he only worshipped the God of *Israel*, calling him *Baali*, as appears by these words of *Hosea*, [*ch. ii. 16.*] *And it shall be in that day, saith our Lord, that thou shalt call me no more Baali.* Where you see the

God of Israel saith, they called him *Baali*, *Him* therefore, the Israelites worshipped, calling him *Baali*. And so through *Baali* they worshipped him. I answer, that they did not in this their Idolatry worship the true God, but false Gods. The people themselves desired Gods to be made them by *Aaron*, as is thrice, in that Chapter of *Exodus*, expressed. And *Aaron* knowing that they meant such Gods as they had seen worshipped by the Egyptians, did, for that reason, make a Calf, as I said. To this Calf, or, if you will, to the Egyptian God *Apis* through this Calf, they did offer Sacrifice. Hence God said to *Moses*, *They have made them a molten Calf, and have worshipped it, and sacrificed thereunto.* And said, these are the Gods of *Israel*, who have brought thee out of the Land of *Egypt*. You see God himself saith they have worshipped it and sacrificed thereunto, that is, to the very Calf, and not to the true God. And they did not acknowledge that the true God had delivered them from *Egypt*, but they did attribute their delivery to the Gods, to wit, the Egyptian Gods. Wherefore the true God said, in that place of *Exodus* just now cited, *They have quickly revolted, forgetting me who so very lately did so many wonders to deliver them, all which they now ascribe to the Egyptian Gods.* And that you may see, I say, this most groundedly, I shew the same expressly said in other Scriptures, *Moses*, speaking of this

this very act of Idolatry here committed, faith, [Deut xxxii. 16.] *They provoked him with strange Gods.* The God of Israel cannot be called a *strange God.* And the next words are, *They sacrificed to Devils, not to God.* And yet you say they sacrificed to the true God; which also is expressly contrary to the next words: *They sacrificed to new Gods, that came newly up, to Gods whom they knew not. To Gods whom their Fathers feared not.* What more clear? David also manifestly, [Psalm cvi. 19.] *They have made a Calf in Horeb, and they worshipped the molten Image, they forgot their Saviour who had done great things in Egypt.* A strange thing indeed it was that all those strange wonders should be so soon forgot. But it is that very thing for which God so often blameth them. So that *Moses*, with great reason, wondered how *Aaron* could be brought to be partaker in this sin, and as astonished he asked him, [Exod. xxxii. 21.] *What hath this people done to thee* (for I am sure they must have used great violence and force to bring thee to this) *that thou shouldest bring upon them an heinous sin?* *Aaron*, for his excuse, alledged the violence offered to him. Now whereas *Aaron* proclaimed this Solemnity as *the solemnity of the Lord of Israel*, he did so because he denounced that the very self-same honour should to-morrow be solemnly given to this Idol, which was formerly given to the God of Israel. And seeing that they

resolved to give to this new God all other honours, they would also give him the honour of the highest name *Jehovah*; a name yet famous among them. So you might lately see a Quaker say to *James Naylor*, *Thou art my Christ*, as St. Paul said of the Gentiles, [Rom. i. 21] *That whereas they knew God, yet they did not glorify him as God. And they changed the glory of the incorruptible God into a similitude of a corruptible four-footed beast.* So might we say of these Jews. Now I answer what was added of *Jeroboam's* renewing this Idolatry. For he also did worship false and strange Gods, as appears by what God spoke by his Prophet *Abias*, [1 Kings xiv. 9] *Thou hast gone and made thee other Gods, and cast me behind thy back:* So that he did not honour, for of him these words are said, the God of Israel in those Idols, but casting him off, he honoured other Gods: Yea, in [Chap. xii. 32] *He sacrificed unto the Calves that he had made.* But how then, say you, did they call the God of Israel *Baali?* I answer, that as a Quaker calling *James Naylor* Jesus Christ, doth make Christ to be no better man than *James Naylor*, and so doth as good as call Christ *James Naylor*. Even so these Jews taking *Baali* for their true God, did say, that in effect their true God was no better than *Baali*, and so they vilified him as much as if they had called him *Baali*, giving all honour to *Baali* that was due to God, yea even the honour

honour of being their chief God, as we said of *Aaron*.

10. Thus I have answered at large this their best argument, upon which chiefly they must build their uncharitable and heinous accusation of the whole visible Church to have been guilty of the highest of Crimes, that is, of Idolatry itself. Alas! how far short doth this objection come of making good so foul an accusation, which is most injuriously made, if it cannot be better proved than by this weak Argument.

The -Forty-first Point.

It is laudable to worship the Relics of Saints.

ALL the worship we give to the Relics of Saints, is only such respect as insensible Creatures are capable of, as to be kissed, costly inshrined, touched, worn, and used with reverence, &c. And all this is merely for the respect we bear unto the person, whose Relics they be. By the worship done to the Ark, we shall fitly both prove and declare the honour, of which such insensible holy things are capable. The Ark of God was only that portable little Chappel, in which God was pleased to speak and impart

his mind to the High-Priest, consulting him with due Ceremonies. And yet, see I pray, what honour God would have done to this Ark, though it were a Creature insensible of Honour, and only capable of being honoured for his sake to whom it had relation. And this relative honour was exceeding great, and extended to manifold strange expressions of Reverence. Yet all these honours were far from being Idolatrous : Yea God by this so much worshipped Ark confounded Idolatry. For [1 Sam. v. 4.] *Dagon fell upon his Face unto the Earth before it.* Let us see what reverence God declared due to the Ark. When, without respect, they had looked on the Ark of our Lord he smote of the People fifty thousand, [Chap. vi. 19.] And [2 Sam. vi. 6.] *Because Uzzah put forth his Hand to the Ark of God, and took hold of it. For the Oxen shook it. God smote him for his error, and he died by the Ark.* Whence David fearing want of due piety in himself, said, *how shall the Ark of our Lord come to me?* And so he caused it to turn into the house of Obededom, where it was three Months. And our Lord blessed him and all his House. We may then hope for blessings by wearing Relics, by having Saints Bodies buried in our Cities, &c. And when Solomon placed the Ark in the Temple, [2 Chron. v. 2, 6.] *He gathered together all the Ancients of Israel, and all the Princes of the heads of families of the Children*

dren of Israel into Jerusalem, to bring the Ark from the City of David, which is Sion. See here this most stately and goodly Procession to bring the Ark. And all that were gathered before the Ark sacrificed sheep and Oxen, which could not be told nor numbered for multitude. And God graced this Procession and Translation of the Ark by a miraculous Cloud, filling the House of our Lord, so that the Priests could not stand to minister by reason of the Cloud, [ver. 14.] Laugh not then at our Processions made in Translations of Relics, this being done for the Ark. Now of other Relics, [2 Kings ii. ver. 14.] Elizeus took the Mantle of Elias, he smote the waters the second time, and they were divided this way and that way, and Elizeus passed over. Do you not see how Elizeus, yea rather how God honoured by a stupendous Miracle, the Cloak of Elias? No wonder then Saints Bodies should be more graced with Miracles than their Garments. Read what followeth there, [Chap. xiii. 20.] Elizeus therefore died, and they buried him. And the Bands of the Moabites invaded the Land the same year. And it came to pass as they were burying a Man, behold they spied a Band of Men, and they cast the Man into the Sepulchre of Elizeus (anciently they buried in the open field, making Caves, and Grottoes capable of more Bodies) And when the man was let down, and touched the Bones of Elizeus, he revived, and stood upon his Feet.

And

And will you be still scoffing at us for devout touching of Saints Bones, when so casual a touch caused so great and stupendous a good to that Man as was the restoring of his Life? Note also how God honoured *Elizeus* his Bones by so miraculous an accident.

2. Now to join the New Testament with the Old : I find that for keeping with all Reverence, and rich inshrinining of Relics we read thus, [Heb. ix. 4.] *In the which (Ark) was a Golden Pot, having Manna, and the Rod of Aaron that had budded, and the Tables of the Covenant.* All these Relics, so honourably placed in Gold and in the Ark, were by consequence all hid by *Jeremy* with it, and in it. And so after the Captivity thus being miraculously found, were, with all Pomp, placed in the Temple, which was restored by *Zorobabel*, and amplified by *Herod*; and there they remained till *Jerusalem*, under *Titus and Vespasian*, was destroyed, and had not left a stone upon a stone. This is most to be noted, because Protestants scoff so much at us for believing the wood of the Holy Cross, and many such Relics to be preserved for so many Years uncorrupt. Indeed, tho' this be no part of our faith, the probability of it is hence invincibly confirmed. For the Tabernacle, and all things pertaining to it, was finished about the Year of the World 2485. Now Christ was born after the year of the World 4000. He lived thirty three years, and forty years after

his Death *Jerusalem* was overthrown; so that the Ark and Tabernacle with their Veils and Curtains, and other appurtenances, lasted well near 2000 years uncorrupt, and so the Rod of *Aaron*, so much inferior to the Cross, and the Table of the Law, yea and the Manna itself though so corruptible by Nature, that, what was gathered one Day, would grow full of Worms the next Day, unless it were the Sabbath. No wonder then many Relics should keep, and be reverently kept since Christ's time, which is far shorter than the space which these Relics were kept, as appears by St. *Paul*. Let us go on.

3. What Relic meaner than the latchet of a Shoe? and yet St. *John* Baptist, the greatest Prophet which had risen, said truly, [John i. 27.] *Whose shoes latchet I am not worthy to unloose.* For the relation it had to Christ. With what reverence think you, would a St. *John* Baptist have touched that poor leather thong? Hence that devout Woman, [Matt. ix. 21.] *If I may but touch his Garment I shall be whole.* And Jesus turning him, and seeing her, saith, *Thy faith hath made thee whole.* The faith, therefore, in this devout touch, was not Superstitious. Note here how the cure was wrought by this exterior touch, with interior faith, see [Mark v. 30. Luke viii. 46.] who, [vi. 19.] saith, *The whole multitude sought to touch him. For virtue came out*

of him, and cured all. We indeed touch the Relics with Faith and Reverence, but the virtue, by which any favour is granted, comes from the Saint whose Relics we touch, God giving him power to assist us for our devout recourse to him. Hence [Apoc. ii. 26.] *He that shall overcame, and keep my words to the end, I will give him power over the nations.* He shall have power to help even whole nations, but he shall have this power given by me, *I will give him, &c.*

4. Note also that the very manner of applying other things to touch Saints Bodies, and, after they have touched them, to apply them with devotion, a thing most jeered at by our Adversaries, is notwithstanding a thing recommended unto us in Scripture, proposing the Example of the first and best Christians in this point, [Act. xix. 12.] *There were also brought from his (Paul's) body Napkins, or Handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out.* Do not then blame us for hoping to obtain some blessings by wearing Saints blood or bones, or other Relics which commonly have a far greater Relation to them than those Napkins or Handkerchiefs had to St. Paul, meerly in respect of a simple touch of his Body, unless you dare venture to say that it is more to touch a Saint's Body, when his Soul liveth in it, than when his Soul lives with God in Heaven. I pray tell me what hath

a thinner relation to man, than his shadow? Or what Apprentice-Painter of one day's standing, will not be able to make a better Image of such a man than his shadow is? And yet the first and purest Christians did hold the very shadow of Saints in great veneration, either because it was a kind of Picture of them, or had some small relation at least to them. And God confirmed their devotion by a world of Miracles, [Acts v. 15.] *In so much that they did bring forth their sick into the streets, and laid them in Beds, and Couches, that at least the shadow of Peter passing by, might over-shadow some of them.* Our Bibles have, *that they all might be delivered from their infirmities.* Which it seems they should not have been, though they had been nearer to him on the other side, on which the Sun shined. Note here that there being so great a resort of all, and all being cured, surely many came devoutly from remoter parts to enjoy this favour. Blame not then our Pilgrimages to his Body itself at *Rome* where he is interred, being the Scripture sheweth many to have come to his very shadow to obtain help.

5. The Point following hath so great connexion with this present Point, that as we desire the Reader to note all here said for proof of that Point, so we desire him, for further proof of this Point, to have recourse to what shall be said in the Point following. And particularly in both these Points we

earnestly

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earnestly intreat our Adversaries to observe how many, and how strong Texts we bring for our Doctrine in these Points, and how few, and how weak Proofs they can bring out of Scripture to the contrary. It is a shame to them to appeal to Scripture in these Points, or to say they will reform our Errors in them by clear Scripture, which is here so clear against them.

The Forty-Second Point.

Some places are more Holy than others, we therefore laudably make Pilgrimages and Processions to such Holy Places.

OUT of Holy Scripture it is evident, some places were more Holy than others, and for that respect choice was made of such places to perform the best acts of devotion. The great Patriarch *Abraham* had digged a Well, and there called upon God by that solemn Oath which he made to *Abimelech*, [Gen. xxii. 31.] Wherefore he called that place *Beersheba*, that is, the Well of the Oath. This is the place of which it is said, [Gen. xxvi. 23.] And he (Isaac) went up from thence to *Beersheba*. And the Lord appeared to him that Night, saying, I am the God of

Abraham,

Abraham, I will bless thee, and multiply thy Seed for my (dead) Servant Abraham's sake. Hence the Well was accounted a sanctified place. And you shall find in the xlvi. Chap. ver i. that *Jacob* (or *Israel*) many years after taking his Journey with all things that he had (towards *Ægypt*) came to the Well of the *Oath*, and offering there Sacrifices to the God of his Father *Isaac* (who there, as I said, appeared to *Isaac*): he beard God by a vision in the night, calling him, &c. You see *Jacob* with all his Children beginning his Journey with a Pilgrimage to this Holy Place; you see that purposely he makes choice of this place to offer there Sacrifice. You see God in this Holy Place favouring him with a heavenly Vision, as he had done his Holy Father *Isaac* in the same place. Doth not then God make choice of some particular place rather than of others?

2 The place where God appeared, is to be called, and held Holy. So [Exod. iii. 5.] God out of the burning Bush to *Moses*, saith, *Draw not nigh hither, loose off thy shoes from thy feet. For the place wherein thou standest is Holy Ground*; to wit, made Holy, and sanctified by the presence of God, or rather of an Angel, sent as God's Ambassador. For [Acts vii. 30.] St. *Stephen* saith, *There appeared to Moses an Angel in the fire of the flame of a bush, saying, loose off thy shoe, for the place wherein thou standest is Holy Ground.* Whence it was the transitory

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sitory presence of an Angel appearing for that so short a time, which did sanctify this place, and make respect and reverence due to it upon that account. Therefore, by good consequence, the permanent abode of a Saint's Body, resting in such a monument, may do the like ; that is, may sanctify this place. This is also made evident by the Mouth of that Angel who exacted reverence to be done in the place where he appeared, [Josh. v. 15.] saying, to Joshua, *I am the Captain of the Hosts of our Lord, loose thy shoe from thy feet. For the place wherein thou dost stand is Holy.* The ordinary common field of Jericho was, by the Angel's presence, made so Holy that it was indecent to tread upon it with a shoe. Wherefore those who come bare-foot to the Bodies of Saints commit no superstitious excess in devotion.

3. Moreover some places are far more Holy than others. There was a place in which the Propitiatory or Mercy-seat stood, called *Sancta Sanctorum, the Holy of Holies,* or the Holiest of all ; to which place, for reverence to it, none approached but the High-Priest alone once a year, not without blood, [H.b. ix. 7.] Thus offering Sacrifice always when he entered this so Holy a place, which is the highest act of worship. And, because Sacrifice was the highest act of worship, God would not permit that to be performed in any ordinary Holy Place. But he thus commanded the People of Israel,

[Deut.

[Deut. xii. 5.] To the place which the Lord your God shall choose out of your Tribes to put his name there, even unto his habitation shall you seek, and thither shall you come, thither shall you bring your burnt offerings and Sacrifices, where I note that this place is called *his habitation*, or dwelling place. In which sense some Catholics may say, *our Lady dwells at Sichem or Loretto*, for the choice God hath made of those places in order to bestow favours and graces to such as there implored our Lady's aid. Note also that verse 26. How far off soever they lived, God commands the things Sacrificed and vowed to our Lord to be all offered here. So that Pilgrimage to this Holy Place, did always accompany this Holy Offering. His command doth justify the Holiness thereof.

4. Yea because the Temple of Solomon, which was the place chosen, was the place thus Sanctified, and made so peculiarly *Holy*, the very ordinary prayers which men made, when they came in Pilgrimage to this place, and made them there, were upon that account more pleasing to God, and sooner heard by him. For [2 Chron. vi. 20.] His eyes be open upon this house night and day, upon the place whereof thou hast said that thou wouldest put thy name there to hearken to the prayer which thy Servant prayeth towards this Place: Harken to the supplication of the people made towards this Place. And the next verses are all full of Blessings
begged

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begged for them, who shall Pray, or make supplication, or spread forth his Hands *in this House*. Wherefore for easier obtaining of all these Blessings, a Pilgrimage to this Place was usually undertaken. For a Pilgrimage is nothing else, but only a going to some Holy Places for Devotion. Thoſe who could not go to the Temple or *Jerusalem*, would at least turn, themselves toward these Places when they Prayed, as we shall presently see *Daniel* did.

5. At the first bringing of the Ark into the Temple there was a most solemn Proceſſion made [2 Chron. v.] by the King, Solomon himself gathering all the Ancients of Israel, and all the Princes of the Tribes, and the heads of the Families of the Children of Israel to bring the Ark of the Covenant from the City of David. From that place then the Proceſſion began, the Priests and Levites carrying the vessels of the Sanctuary, and at the People in Mount Moria the Proceſſion ended, with Sacrifices without number.

6. Pilgrimages to this Place, and Proceſſions at the same time were used by the most Holy Kings of the Jews. So [2 Chron. xx. 3.] *The most pious King Josaphat feared, and set himself to seek our Lord, and proclaimed a fast through all Juda. And Juda gathered themselves together to ask help of our Lord. Then [ver. 13] All Juda stood before the Lord with their little ones, their Wives,*

and

and their Children. For with them they all came up in Pilgrimage to this Place, here making this so solemn supplication. And God upon the very place, prophesied Victory to them. And *Josaphat* the next day caused a Proceſſion of Singers to the Lord to go before his Army singing that Psalm, *Praise the Lord.* And when they began to sing *Praises,* our Lord turned the Ambushments upon themselves. Lo here the Pious Proceſſion favoured from Heaven with a stupendous Victory. For they not fighting one stroke, their Enemies by their own Swords lay dead, in so great a number, that for three days they could not take away the spoils for the greatness of the Prey, Verse 25. And Verse 28. The fourth day they entered into Jerusalem with Psalteries, and Harps, and Trumpets, into the house of our Lord. Thus by a Pilgrimage and Proceſſion, returning thanks for so great a Victory got purely by a Pilgrimage, and Proceſſion, accompanied with Fasting and Prayer, as we usually accompany our Pilgrimages and Proceſſions. How often do Protestants read these places, and for want of practice in these Devotions, never understand them, or note them?

7. Again, What shall, or can they say to that pious fact of *Naaman*, general Captain of *Syria*, cleansed from his Leprosy by washing seven times in the River *Jordan*. God prescribed the Waters of the Holy Land

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Land for his Cure, though he had better in his Country, as he said, [2 Kings v. 12.] But it is for a far other reason why I speak of *Naaman*: It is because being heartily converted by this Miracle, and resolved to serve only the God of *Israel*, he said to *Elizeus*, [ver. 17.] *Shall not then, I pray thee, to thy Servant be given two Mules burden of Earth. For thy Servant henceforth will offer neither Burnt offering nor Sacrifice, but unto the Lord.* Where I observe, that he apprehending how hard it was for one of his quality to come in Pilgrimage to *Jerusalem*, and Sacrifice there; and knowing himself, because he was a Stranger, to be licensed to Sacrifice elsewhere, would notwithstanding carry the Earth of that Holy Land, a Land chosen by God for his Service, that upon the *Holy Earth* he might raise an Altar, and so do his Devotions in a *Holy place*, as well as circumstances permitted. Yet how do our Adversaries scoff at us, if we bring a little Earth from about our Lord's Sepulchre, or Mount *Calvary*, upon which he shed his Blood, more sanctifying that Earth than ever Earth was sanctified? When *Daniel* was Captive, and could not go to the Temple to pray, yet *His windows being open in his Chamber towards Jerusalem, he kneeled upon his knees thrice a day, and prayed, and gave thanks to his God, as he did afore time*, [Dan. vi. 10.] Behold, this was his usual Devotion, to turn towards

a Holy place and pray, when in body he could not go thither.

8. In the New Testament you have, [Matth. ii.] the three Sages or Kings, coming an exceeding long Pilgrimage to adore, in personal presence, our new-born Saviour, although they knew full-well that he did as well see and hear all the respect, and devout Prayers performed to him by them in their own Countries, as far off as they were; yet they personally would shew their respect, by waiting on him in person. So we Catholics personally will honour St. Peter in presence of his Body at *Rome*, by going to that end so long a Pilgrimage: although we full-well know he could hear our Prayers made at our own Houses, yet we know those Prayers to be more acceptable to him, as hath been formerly shewed concerning Prayers made in Holy places, especially when those Prayers receive so great force from so painful and devout a Pilgrimage. Again, in the New Testament you have also, [John xii. 20.] *That there were certain Greeks, who came up to worship at the Feasts.* These Greeks were not obliged to the Jewish Law; but their Devotion exhorted them to this long Pilgrimage. And though they were by Birth descending from the Gentiles, yet their coming to Worship makes it evident that they were true Believers. Now, that this their Pilgrimage was grateful to our Saviour, it appears by his divine Providence,

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vidence, ordering things so that they should be introduced in, to see him at such a time as a Voice came from Heaven, saying, *I haue glorified it (thy name) and again I will glorifie it,* [ver. 28.] Likewise *Philip* by God's special Providence was sent to instruct, convert and baptize that noble Eunuch of *Candace*, Queen of *Aethiopia*, who was come to *Jerusalem* to adore, though he lived as far off as *Aethiopia*. A grateful Pilgrimage to God, though not commanded him by God. See [*Aets* viii. 26.] Evident therefore it is, that some places are to be held more Holy than others, and upon that account we do laudably go in Pilgrimages to them; that is, we go to them for Devotion's sake, to do our best duty to God in those places. Again, because our Saviour was transfigured on Mount *Tabor*. St. *Peter* calls that Mount a *Holy Mount*, [2 Pet. i. 18.] *When we were with him in the Holy Mount.* So say I, because our Saviour was so disfigured at Mount *Calvary*, and all besprinkled that place with his Sacred Blood, that is also a *Holy Mount*. And far more grateful to God be all the Devotions which are made in that Holy place.

9. There is a memorable passage of *John*, [Ch. v. 2.] to confirm all that hath been said, or that is believed or practised among us in this Point. *For there is in Jerusalem by the Sheep-market, a Pool having five Porches, in these lay a great Multitude of per-*

sions

sions, blind, lame, withered, expecting the stirring of the water. And an Angel of our Lord descended at a certain time into the Pond, and the water was stirred; and he that had gone down first into the Pond after the stirring of the water, was made whole of what Infirmitiy soever. Interpreters affirm this great and constant Miracle, which was true, tho' the former Scriptures never did set it down, to have therefore been given to the Water of this Pond, which made so great recourse of Pilgrims to that Place, because the Carcases of the Sheep sacrificed in the Temple were washed in this Pond, or else because the Blood of them did run into it. Shall not the Blood of Martyrs, sacrificed for Christ, more sanctify any place where it was shed, than the Blood of Sheep sacrificed in his honour? Scarce any Relic hath less Relation to the person whose Relic it is, than this miraculous Pond had to that great Lord, to whose honour these Beasts were sacrificed. Yet this Pond had an Angel of God deputed to look after it. The Miracle was constant and infallible; and so no wonder a great Multitude of Persons came from remote places in Pilgrimage to this place: so also many came or were brought even to St. Peter's Shadow, as we noted in the former Point, n. 5. His Bones and other Relics have a far stricter relation to him, than his Shadow.

10. Let no man think that Miracles now cease. All *England* knows that our Kings, by touching with certain Ceremonies, cured *The Kings Evil*; and all *France* knows their Kings do so to this day: The first for St. *Edward's* sake, the other for St. *Lewis*. Our Saviour speaks home when he saith, and he saith it without limiting any time, *He that believeth in me, the works that I do he shall also do, and greater than these shall he do,* [John xiv. 12.] Believe to find no true Belief, where there are no true Miracles. Christ himself, of himself, saith [John xv. 24.] *If I had not done among them works which no other man did, they had not had sin.* To wit, the sin of Incredulity. No sin therefore it is to reject *Luther* and *Calvin*, and all such new Teachers, as never did Miracle.

The Forty-third Point.

*That we laudably keep Feasts in the honour of
Saints.*

THese Feasts to many seem to have no ground in Scripture, and therefore not to be kept, but to be esteemed unwar-rantable. Yet we say first, The Apostles may have instituted several Feasts of our Lord, and our Lady, though they thought that

that they sufficiently recommended them to posterity upon the warrant of Tradition only. For they knew, that upon Tradition only the *Sabbath* had been kept from the beginning of the World until *Moses*, that is for 2400 Years. After which time *Moses* did first set down in writing this Command. Yet at the very beginning of the World, [Gen. ii. 3.] *God blessed the seventh day, and sanctified it.* See the second Point, n. 2. And thus we know, by Tradition only, that we are not any longer to keep the seventh day, tho' God had sanctified it ; but that we are to keep the *Sunday* in honour of his Resurrection, which is the *eighth*, and not the *seventh day.*

2. Now, it is a strange thing that we should be appointed by the Apostles, to keep weekly a Feast in honour of that day of the week on which Christ did rise, and yet should not be appointed to keep the Feast of the Resurrection itself. The Jews kept their *Pentecost*, for having received God's Law in written Tables. And shall not Christians keep a *Pentecost*, for having received the Law of Grace first divulged, and written in Mens hearts at the coming of the Holy Ghost. If the Resurrection of Christ be a Mystery so great, that one day in every week should be kept thro' the whole year Holiday in honour of it ; shall Christ's Ascension be so far inferior, that no one day in a year (and consequently no one in an

Age) is to be kept in memory of it? Had the Jews reason to keep the Feast of Tabernacles, because God preserved them living in Tabernacles forty years in the Wilderness (a benefit belonging only to their Fathers.) And hath not the Church reason to institute a Feast in the honour of Christ coming to live in the Tabernacle of our Flesh at his Nativity? And another Feast in memory of his giving us, under the shape of Bread, his Body to remain in all the Tabernacles of our Churches, and to enter so often into the Tabernacles of our Breasts; both inestimable Benefits to us personally, and also to all our Posterity? Had the Jews all reason to keep a Feast of Assembly, or Collection, in gratitude for the peaceable Possession of the Land of Promise, and have we not more reason to keep the solemnity of all Saints (our most holy Fathers) who now are in peaceable Possession of the *Land of the Living* and the *inheritance of Christ*, and from thence afford us help and assistance to come thither? Had the Jews sufficient reason to keep the *Feast of Trumpets*, [Numb. xxix. 6.] in grateful memory that their Father *Isaac* was freed from being sacrificed by *Abraham*, God sending a Ram to be sacrificed in his place, and therefore they always offered a Ram in that Feast? And hath not the Church sufficient reason to keep a less solemn Feast in grateful memory that our chief Patriarch, and Head of our Church,

St. Peter was freed, when Herod intended bloodily to sacrifice him to the good pleasure of the Jews, and when Prayer was made to God, without intermission by the Church for him [Acts xii. 5.] An Angel of our Lord was sent the Night before Herod would have brought him forth to deliver him, as well as to deliver Isaac, now upon the Point of being slain. This I bring, because many wonder that we keep a Feast, tho' less solemn, of St. Peter's Chains, and of his Delivery from them. As for the Feasts of Martyrs, because to them it is a greater benefit to suffer all torments, and consummate them by death itself than to be freed by Miracle from them, the Church hath all reason to solemnise the Days upon which God glorified these blessed Martyrs, by enabling them, first to undergo such excessive torments so courageously, and then crowned them with immortal Bliss after their Victory. The Jews also, besides these Solemnities here mentioned, and besides their weekly Sabbath, had divers other Feasts; yea, every New Moon brought them at least one Solemnity. And will you think that God's Church can have no reason nor authority to appoint any other Feast than the Sunday?

3. I will therefore shew you farther out of Scripture, that besides the Feasts appointed by God in Scripture, other Feasts have been superadded laudably by the authority

of the Church. By which her authority to do this will appear, when she judges it expedient. The Law prescribed the Solemnity of *Azimes*, or unleavened Bread, to be kept but seven days. Yet upon a peculiar occasion it seemed expedient to the Church, then assembled to add seven more, so says the scripture, [2 Chron. xxx. 23.] *The whole Assembly took counsel to keep other seven days, and they kept other seven days.* And the Scripture adds [v. 27.] in commendation of this great piety: *and the Priests and Levites blessing the People, their voice was heard, and their Prayer came up to his holy Habitation of Heaven.* For as in holy Places, so in holy Times Prayers are more effectual, as here they were in a Time made holy, or set apart for God's service, by the authority of the Church only.

4. Again, [Esther, ix. 20.] upon the like authority it pleased the Jews, *to establish this amongst them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly.* As the days wherein the Jews rested from their enemies, and the month which was turned to them from sorrow to joy. And the Jews undertook to do this. And verse 27, *the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them; so as it should not fail, that they would keep these two days according to their appointed Time every year.* Why? Did any Scripture command

mand this? No; but the Church laid this obligation upon itself. *The Jews, says the Scripture, took upon themselves and their seed.* Christ's Church has no less authority in this kind, than the Jewish Church had, to impose an obligation upon *itself, and her seed, and upon all that will be joined to her Religion.* We read also, that because the Church so judged it expedient, a perpetual Feast with an octave, that is, lasting for eight days, was instituted, [Macch. iv. 56.] without any peculiar warrant from Scripture, besides the common warrant of holding that warrantable which the Church appointed. Now if the Books of *Macabees* be not true Scripture, as we hold them to be, yet at least, according to our adversaries, they contain a faithful ecclesiastical History, in which it is recorded in the place cited, that they kept the dedication of their Altar eight days. Moreover, *Judas, then High-priest, and his brethren, with the whole Congregation of Israel, ordained, that the days of the Dedication of the Altar should be kept in their season, from year to year, by the space of eight days, from the twenty-fifth of the month Casleu, that is November.* [v. 59.] This Feast was kept by the Jewish Church until our Saviour's time, and that without warrant of Scripture. Yea, our Saviour himself observed it. For so we read, [John x. 22.] *And the Feast of the Dedication was in Jerusalem, and it was winter.* I know the Feast of the

Dedication of the Temple restored, [2 Esd. vi.] was in *February*, and therefore in winter. But this being the winter before his death, it could not be in that part of winter which was spent as far as *February*; because our Saviour is there by St. John, and by the other Evangelists, said to have done more than could be done between *February* and the 25th of *March*, upon which he suffered death. So that Beza himself in his Annotations upon this place of St. John confesses this Feast, which our Saviour kept, to have been the Feast we speak of. A great proof also of using Prayer for the Dead. For had the Institutor of this Feast, who in that Book is recorded to have used Prayer for the Dead; had he, I say, been superstitiously given, Christ would never have kept Feasts of his institution. Note here also, the warrant for Feast of Dedications so usual in our Church, yet so unheard of amongst the Protestants.

The Forty-fourth Point.

We laudably observe Feasts, Saints Eves, and other days.

OUT of the former Point we make this strong Argument: the Church has Power to oblige her subjects to keep such and

such Feasts, as has been proved; therefore she has the Power to oblige her subjects to keep such and such fasting-days, for the Scriptures speak universally of this obedience, requiring of us carefully *to hear the Church*, [Matt. xviii. 17.] and saying, *he that hears you, hears me. He that despises you, despises me.* [Luk. x. 16.] As also, *obey them that have the rule over you, for they watch for your souls.* [Heb. xiii. 17.] Yea, tho' Scribes and Pharisees should, by lawful succession, *sit upon the chair of Moses.* Christ himself will bid us, *do all therefore whatsoever they command.* *All therefore whatsoever they bid you observe, that observe and do,* [Matt. xxviii. 2.] And if you say, that we must obey only when they bring clear Scripture, you are refuted by the former Point, where you see so many Feasts commanded without clear Scripture, which did no where appoint those Feasts. She then may command Fasts, not commanded by Scripture.

2. And now I will shew you Fasts to have been commanded by the Church upon a day not appointed in Scripture, but only by the appointment of the High-priest, or Church. So *Josaphat proclaimed a Fast to all Juda.* [2 Chron. xx. 3.] So *Joel,* [i. 14.] exhorts the Church to command an extraordinary Fast; *Sanctify ye a Fast.* Also upon a day not commanded by Scripture, *Esdras the High-priest commanded a Fast.* *And I proclaimed a Fast, that we might be afflicted*

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before the Lord our God, [1 Esd. viii. 21]
And we fasted and besought our God for this,
and he was intreated of us. And Esth. [iv.
6.] Gather together all the Jews, and fast
ye for me, and neither eat nor drink three
days, night nor day. And it was done ac-
cording as it was commanded. And Esth.
[ix. 27.] the Jews ordajned, and took upon
them, and upon their seed, so as it should not
fail that they would keep these two days, of
Feast, every year. And [v. 31.] they de-
creed for themselves, and for their seed, the
Fastings, and their cry. For fasting and
crying to the Lord were fitly then appoint-
ed to be observed in the vigil or Eve of this
Feast, as we usually fast in the vigils of our
Feasts : for devout fasting best disposeth our
Mind to devotion the next day. Moreover,
you Protestants teach there be no counsels
given us of God, but only precepts : if this
be so, God himself commands you to fast,
when he says, [Joel ii. 12.] *turn ye to me*
with all your hearts, and with fasting, and
weeping, and mourning.

3. We fast on Ember-days, because those
days are deputed by the Church, to ordain
and consecrate new Priests and other Min-
isters of the Church. And it is Christ's com-
mand, [Matt. ix. 38.] *Pray the Lord of the*
Harvest, that he send forth Workmen into his
Harvest. To obey this command the more
perfectly, and to make our Prayer, poured
forth for so important a Blessing, the more
effectual

effectual, the Church with this Prayer joins three days fast. So of the most primitive Church we read, [Acts xiii. 3.] *When they had fasted, and prayed, and laid their hands on them, they sent them away, to wit, Barnabas and Saul; so they being sent by the Holy Ghost departed.* And [xiv. 23.] *When they had ordained them elders (Priests) in every Church, and prayed with fastings, they commended them to the Lord.*

4. Moreover, by our Fastings in each of the four Seasons of the year, we consecrate these Seasons and our lives to God, and more effectually petition for his Blessings in, and at, all Seasons. We fast on Fridays, because our Saviour died upon a Friday. And because he remained dead all Saturday, we abstain from Flesh upon Saturdays. Christ said expressly, [Matt. ix. 14.] *That after the Bridegroom should be taken from his disciples, (as he was at his Passion) then they should also fast, as much as the disciples of St. John, and the Pharisees, did.* And there the Scripture says, *they fasted often.* And you know the proud *Pharisee* brags, that he *fasted twice a week.* No wonder then that the Church thought this measure at least expedient for us. She also knew by Scripture, that it was expedient, *to keep under our Body, and bring it into subjection,* [1 Cor. ix. 27.] *and to approve ourselves in watchings and fastings,* [2 Cor. vi. 5.] *and to give ourselves to fasting,* [3 Cor. viii. 5.]

For this reason it was that St. John, the greatest of Prophets, taught his Disciples to fast often, [Matt. ix. 14.] Our new Prophets teach their Disciples to scoff at Fasters often. Moreover, we who sin daily, have but too much need to fast weekly, so to satisfy for our sins, to which effect how much fasting availeth I declared in *Point 24* numb. 6. Now there being so great good in fasting, and all God's greatest Saints having practised it so much upon this account, as I shewed out of Scripture, *Point 23.* it is a wonder, that among our ungodly Saints, even Good-friday itself, on which we received a greater Benefit than ever mankind received, should have no more notice commanded to be taken of it, than if Christ's death belonged not to us.

5. We fast the Eves of several great Feasts, so to be the better disposed to Prayer the next day. By fasting also we imitate and excite those Saints to help us, whose Feast we solemnize; thus more honouring them, and more powerfully imploring their Intercession by Fasting joined with our Prayers. We fast forty days in Lent, for even the most ancient Fathers called this Fast an apostolical Tradition. And surely, if the Apostles had not, together with the other Practices of our Religion, delivered also this Practice of fasting for forty days, the like may be said of fasting weekly, no man afterward could have had sufficient authority, and this

this through the whole multitude of Christians, to make them all believe themselves obliged to fast so often. Men love their Belly too well to be brought so easily to such an insufferable burthen as this seems to many. Nothing but a strict command of an undoubted authority could have made all Christianity accept of this great Fast with that rigour, which *Luther* found in the whole Church at his time. Some Protestants venture to say, that Pope *Telephore*, who lived *Anno Domini 141*, was the first that commanded this Fast. They should have said, he was the first that by written Law commanded the more exact observance of this apostolical Tradition, which by some Mens neglect was grown to be less observed; if they make him the first Introducer of *Lent*, then they must be forced to confess, that in that primitive Age the Pope's authority was known for undoubted, and reverently obeyed even over all Christendom at that time, and this in a matter which pincheth many so hardly, that we see here in *England* neither the known Laws of the Land, made by those of their own Religion, nor the King's Proclamations pressing those Laws, nor the penalties enjoined by them, can prevail half so much in this one Nation, as the authority commanding Lent did, in those pure and primitive Ages, prevail through all Christian Nations. I must not end this Point without observing, that the whole Church

may stand obliged to observe such and such Fasts, notified to her without any Scripture, by the sole attestation of Church Tradition, delivering this obligation as imposed first by the Apostles, or such like lawful Authority. For, from the days of Noah until Moses, that is above a thousand Years, all were obliged thus *not to eat the flesh with the blood*, [Gen. ix. 4.] See Point 2. n. 2. A command made known to them only by Tradition.

The forty-fifth, and last, Point.

That we laudably in our Fasts abstain from certain Meats.

OUR Adversaries finding fasting so often, and so highly commended in Scripture, and not knowing well how to find fault with it, they turn to pick a Quarrel against our manner of Fasting. For upon fasting days we abstain from Flesh, and in Lent from Eggs, yea from white meats also in some Places : for we hold that the more afflictive, or laborious the Fast is, so that it be discreet, the more perfect it is of its own nature, as being more satisfactory for our Sins past ; and by more taming of our Flesh, more preventive of new Sins, and containing a greater

greater Exercise of virtue, to the greater Increase of Merit. Not that God delights in our Sufferings, as they are afflictive of us, but because he highly delights in them, as they are so many Ways beneficial to us; hence, [Joel ii. 12.] *turn ye to me with all your Heart, and with Fasting.* Now to fast all day without eating any thing, is a thing over hard to be prescribed by precept, to such a vast Community as the Church is. The Church therefore according to her prudent Charity, hath thus moderated the matter. *First,* that we should fast till Noon, or thereabout, without eating any thing that may break our Fast. *Secondly,* that the meat we then eat be not of Flesh, which being more nourishing, doth also nourish Temptations. *Thirdly,* that at Night we eat no Supper; but a slight collation is permitted, for fear our nights rest should otherwise be lost, with prejudice of Health. Other Fasts be less strict, and are rather to be called days of abstinence as *Saturdays* are, on which we only abstain from Flesh. But other Fasts we have yet more rigorous, as from Eggs, and all that is made of Eggs; from white meat, which no one, that has the sense of feeling, can deny to be a very considerable addition to the austerity of Fasting.

2. This abstaining from certain nourishing and delightful Meats, is peculiarly recommended by Scripture, as especially pleasing
to

to God. *First*, the *Nazarites*, [Num. iv.] were obliged to abstain from Wine: tho' wine were the usual drink of their Country, there being no Beer. *Secondly*, [Jerem. xxxv.] The *Rechabites* in like manner, abstaining upon command from Wine, are highly commended by God, and rewarded for it, [v. 18.] *Thirdly*, [St. Luke i. 15.] *He shall be great before our Lord, wine and strong drink he shall not drink.* *Fourthly*, the same great *John Baptist's* ordinary Food was *Locusts and wild Honey*, [Matt. iii. 4.] And even of this course Food, he did feed so sparingly, that Christ himself said, *he came neither eating nor drinking*, [Matt. xi. 18.] *Fifthly*, S. *Timothy could not be induced to drink a little Wine in the Weakness of his Stomach, and his often infirmities*, until St. *Paul*, for this reason, advised him *not still to drink Water*, [1 Tim. v. 22.] *Sixtly*, I might add that this kind of Fast is the most effectual to *keep under our Bodies, and bring them into subjection, lest we become reprobate*, as St. *Paul* said of himself, [1 Cor. ix. 27.] *Daniel says also of himself, Flesh and Wine entered not into my Mouth for three Weeks.* [Dan. x. 3.]

3. Hence we may easily answer our Adversaries objections. *First* then, they object, [Mark vii. 15.] *nothing that is without a Man entering into a Man can defile him.* For the sense is this, no Meat of its own nature is polluting, or defiling; tho' to eat Meats:

Meats that are forbidden doth pollute and defile the Soul, as the Apple defiled *Adam's* Soul ; as also the taking Drink to excess pollutes the Drunkard. And even after our Saviour spoke these words, eating of Hogs-flesh would have defiled the Souls of the Apostles. Yea, and the first primitive Christians should have been defiled by eating *Blood* or *Meats strangled*. Not because those Meats were still unclean, but because the Church thought fit, yea and *necessary*, to forbid at that time the eating of those Meats, [Acts xv. 28.] *It hath seemed good to the Holy Ghost and us, to lay no further burthen upon you, than these necessary things, that you abstain from Meat offered to Idols, and blood; and that which is strangled.* So, [Gen. ix. 4.] for above a thousand years before Scripture, all were obliged *not to eat the Flesh with the Blood*. And this no Scripture then either commanded, or testified; yet, even then not the Meat, but the breach of the Church's commandment would have defiled them, and still defileth us if we eat what the same Church still forbids to be eaten at the times forbidden.

4. Secondly, you object, [1 Cor. x. 25.] *all that is sold in Shambles eat, asking no question for Conscience.* I answer, that the Apostle there only tells them, that tho' to eat in the Temple of Idols what is there offered up to the Idol be unlawful, [v. 28.] yet we must not have a Scruple of eating what

what we see sold in the Shambles, by asking questions, out of an over timorous Conscience, whether that Ox, Calf, or Sheep, sold there, were not, before it was brought to the Market, immolated to some Idol? Now what is this to our purpose?

5. Thirdly, it is objected, [Col. ii. 16.] *Let no man judge you in meat nor drink, or in respect of a holy day, or of the new Moon, or of the Sabbath.* I answer by what is here added of a new Moon, it is manifest this Text only speaks of Fasts according to Judaical distinction between meat clean and unclean, all meats being now clean to Christians still, as above, excepting blood, and strangled meat, tho' sold in the Shambles, for this is not contrary to that St. Paul said, *all that is sold in the shambles eat.*

6. Fourthly, and chiefly they object, [1 Tim. iv. 3.] *The doctrine of devils, forbidding to marry, and commanding to abstain from meats, which God created to receive with thanksgiving.* For every creature of God is good, and nothing is to be refused which is received with thanksgiving. For as much as concerns our doctrine of abstaining from marriage, we have already answered by this Text in Point 20. n. 8, We must see now in what sense it is *Devils doctrine to abstain from meats, which God created.* It cannot be in that sense, in which the Nazarites, and Rechabites abstained from Wine, and St. John Baptist from Wine and strong drink

drink, and from all meats almost but *Loucsts and wild Honey, coming neither eating nor drinking*: or in which St. *Timothy* also abstained from Wine: or in which all Christians, as then, abstained from *blood*, and what was *strangled, or offered to Idols*. The abstinence of the *Manichees* was Devils doctrine, for they taught to abstain from meats which God created; because, they said, that the Devil, and not God, created some meats. Against such men St. *Paul*, of all meats without exception, saith, *God created them*. To attribute such meats to the Devil's creation, and therefore to abstain from them, is to teach the doctrine of the Devils. This doctrine of the *Manichees* was held by divers more ancient Heretics, as the *Rhemish Testament sheweth in this place*. Again the doctrine of some Jews was the doctrine of Devils, who taught that still we must make a distinction between meats *clean, and unclean*, and abstain from these because the *Law was given by Angels*; and they said that the Angels had revealed, that therefore this Law was still to be kept, even by Christians. But these Angels were angels of darkness, and this was truly *the doctrine of Devils, tho' disguised in the shape of Angels of Light*. This is the Interpretation of the most learned *Tertullian*, as I also shewed Point 36. n. 9.

The Conclusion to the Protestant Reader.

SUPPOSING these forty-five Points have been with attention read by thee; it only remains that I should press thee to answer me sincerely to this one question, whether in thy Conscience, and in the sight of Almighty God, thou canst remain persuaded that we Roman Catholics have, so much as in any one of these Points, hold or forth held, any doctrine opposite to clear Scripture? Name that Point, and read over again what we here have said of it; and see if thy Conscience doth not tell thee that we have rather clearer Scripture for it, than you for the contrary. Why then are we, who did in a manner build all the Churches in England, and who taught no other doctrine in them, than what had been delivered to us at our first being made Christians; a doctrine found so conformable to Scripture; even in these very Points, in which we stand accused by you most to contradict Scripture; why then are we, I say, not allowed so much as to have one Church left us, at least in one Shire, or County, with free liberty to teach, and practise that faith, which has been taught and practised by all our fore-fathers in this Kingdom, and established by all the Laws thereof, ever since we professed Christianity until the Sixteenth century gave birth to so many new Religions. And this shall be the conclusion of our Plea.

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To

I humbly beg of thee, to peruse this Table of the Points here treated, and to turn first to that very Point in which thou thinkest we are less able to give thee Satisfaction. And according as thou findest what I shall say, even in that Point, to be more or less satisfactory, so judge of the rest.

F I N I S.

